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History

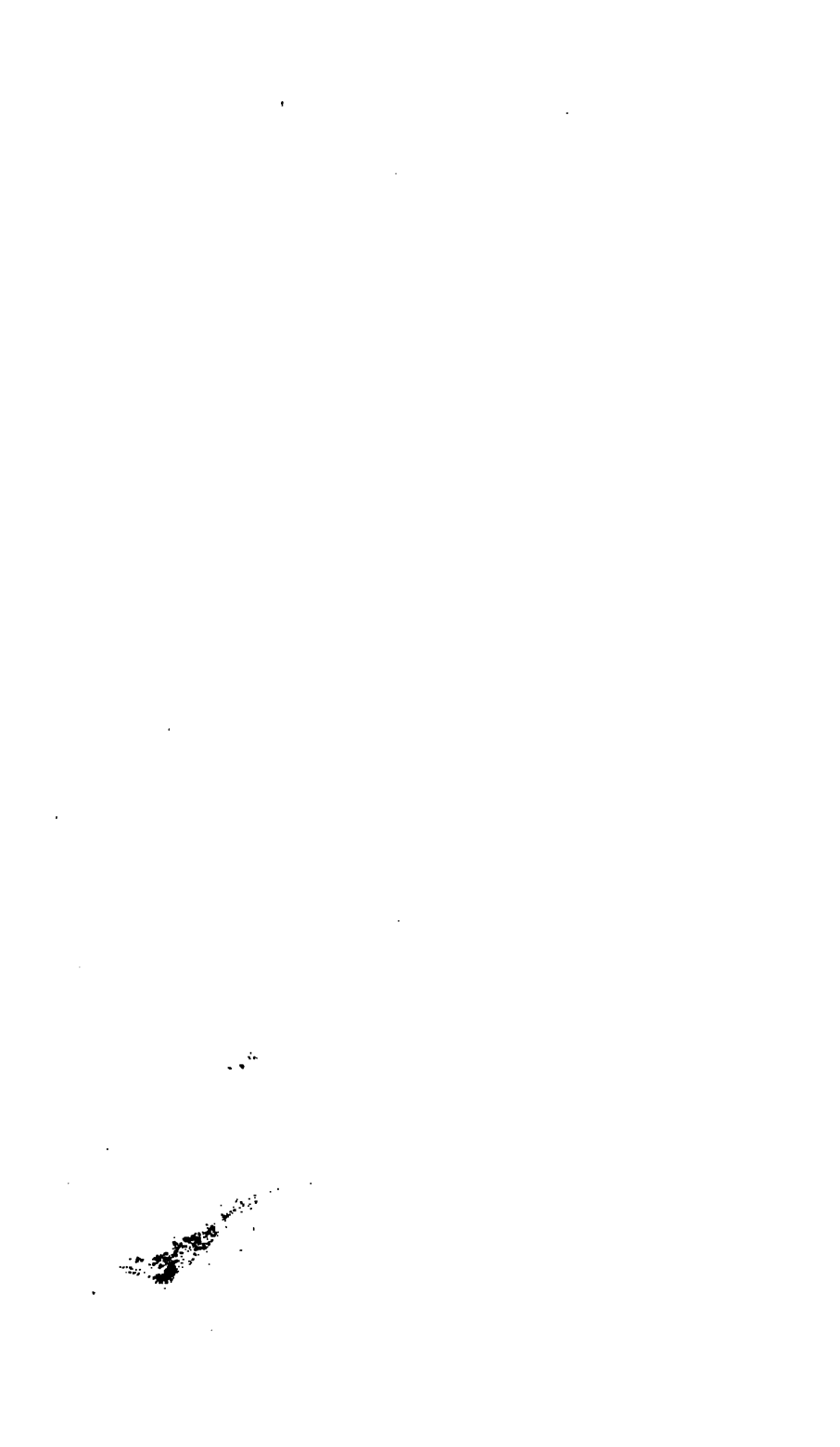














History















THE *(See next)*  
HISTORY  
OF THE  
*MORAVIANS,*

From their first Settlement at  
HERRNHAAG in the County of *Budingen*,  
down to the present Time;

With a View chiefly to their Political Intrigues.

COLLECTED

From the Public Acts of BUDINGEN, and from  
other Authentic Vouchers, all along accom-  
panied with the necessary Illustrations and Re-  
marks.

The whole intended to give the World some Knowledge  
of the extraordinary System of the *MORAVIANS*, and  
to shew how it may affect both the religious and civil  
Interests of the State.

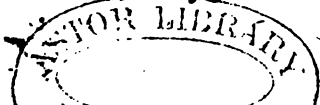
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*Translated from the GERMAN.*

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L O N D O N:

Printed for J. ROBINSON in *Ludgate-street*; M. COOK  
at the *Royal-Exchange*; M. KEITH in *Grace-Church*  
*Street*, and J. JOLLIFF in *St. James's-street*. 1754.





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# P R E F A C E.

**T**HE Letters of Emigration published in February 1750, by the illustrious House of Budingen against the Moravians, settled in that Country, made different Impressions on the Minds of the Readers, according as they were differently affected, from their different Persuasions or Prejudices. These Letters were scarce issued out on Feb. 18, when as early as March, 4, O. S. the same Year, there appeared at London some Remarks upon them, which were afterwards subjoined to a Moravian Treatise, intitled, A hearty Address to the Children of God, put forth at Leipfick in the Year 1751. By virtue of which the Advocate and Classes of the Moravians would bear the World in hand, that they were a Body of People not well known in Budingen, that the apologetick Declaration was drawn up from unfair and partial Representations, and not from authentick Accounts, and was besides charged with an additional Load of groundless Accusations. And there were inserted into a Counter-declaration, published on the Charge laid to the Score of the Moravian Brotherhood, several Exceptions to, and pretended Confutations of, the Reasons, contained in the apologetick Declaration, yet without once naming it. From several respectable Quarters it was given out, that some of the most considerable Courts of Germany had declared the whole of the Transactions in Budingen to be no other than a Series of oppressive Measures entred into against a Set of innocent People. But amidst all those Clamours, those of Budingen continued in that Calm of Mind, which is ever the inseparable Attendant on a good Conscience. It was  
imagined,



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*imagined, that the gentle Way, which was in general taken with the Moravians in the Territory of Budingen, required no particular Defence: That Truth is never at a loss to defend itself with those, who do not wilfully shut their Eyes against it. And in general, that the illustrious House of Budingen had no need, on its own Account, to justify its Proceedings in a public Manner, and to add to the Number of Books, that are already extant, which any private Concern would never put the Author upon.*

*But, first, the World cannot be unacquainted with the groundless Assertions, industriously propagated by the Moravians: That the Council of Budingen was underhand concerned in those Interviews, or Discourses, intitled, The Mystery of Iniquity disclosed; in which, however, none of them had any Share, directly or indirectly; and that by such Management the Council sought to have some specious Grounds to cloak the Proceedings in Budingen.*

*Secondly, some Persons of high Rank and Character have expressed their Desire, as have also several of my Friends and Well-wishers, of having a full Account, not so much of the apologetic Declaration, as rather of the whole of the Conduct of the Moravians, the quondam Inhabitants of Budingen, and what of their Principles and Institutions was come to the Knowledge of the World.*

*Count Zinzendorf, in a Letter written in 1744, to a late Counsellor of Budingen, has explained himself as to the Case of the Moravians.*

*“ To suppress the Affair is none of my Advice. My Method is to gain upon the World by fair and upright Dealing, by which I may hope to get my Conduct justified in the Hearts of Mankind.”*

*As these were the very Motives that prevailed with me to lay these Occurrences before the Public: And as, besides, I deem it to be my Duty to give the World the Alarm upon any approach of Danger, and to expose,*



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*in some Measure, those Principles, on which Moravianism rests: So Count Zinzendorf himself is my Warrant; who tells us, he is for acting above Board, and not for suppressing of Matters. And in reciting the Moravian Story, I in like Manner endeavour to gain upon the World by candid and upright Dealing.*

*And thus Count Zinzendorf has no injustice done him, even should he happen to be displeased at the recital of Facts. which all Circumstances considered, were never intended for the Age of the Public.*

*The whole of the narrative Part is taken from unexceptionable Vouchers and Documents, as Letters, and public Acts, which in their proper Places are inserted, where they were not too long: And where not inserted, they are still extant, to be produced at Desire. The equal and impartial Public is now, from this Account, put in a Capacity to pass Judgment on the Influence the Moravian Institution may have on the Power both in Church and State; and when it has done so, to consider whether the Judgment has exceeded, or fallen short, been too Severe, or too Mild.*

*It was thought necessary up and down to point at their Arts and Intrigues: To shew the Danger threatening States, from their Settlements or Colonies: In a Word, to follow the track of Truth, and endeavour to put it in a distinct and clear Light, for which Purpose the Remarks were added: And that, as the Moravians are wont to express themselves in so general, so covert and concealed, so sly and artful a Manner, that 'tis not an easy Matter to sound their Designs, without some previous Knowledge of the Men, or at least some Insight into their System.*

*But as this System is built on such Foundations as no State can well suffer to take Place, without manifest Prejudice to, and an Abridgement of its most valuable Privileges, and at the same Time without producing Animosities, Heart-burnings and Discontents, among the present Generation, to be transmitted, possibly to latest*



## P R E F A C E.

*latest Posterity: Besides, as the Views of the Moravians are generally carried on by such Means, as widely swerve from the regular Methods of proceeding in the World about them: So this sufficiently accounts for the Miscarriage of the Moravian Scheme in the Territory of Budingen.*

*Allow me now to add my hearty Prayers to God, that he would be pleased to preserve all States from being ever involved with the Moravians in the Manner the illustrious House of Budingen was: Tho' this can be no Diminution to the Honour of that House, seeing it no sooner got any Insight into the Characters of so extraordinary a Set of Men, than it distinguished itself from all Engagements with them, even to the overlooking its own worldly Advantages, and to the loss of the Income of a Place in itself so fair and promising; preferring, as it was but just, the public to private Benefit.*

*May God also open the Eyes of the World to see how widely different the specious external Appearances of the Moravian Brotherhood are from what they are in reality, and that their Institution and artful Management are of such a Nature, as to afford sufficient Grounds for ranking them among the political Evils of the Age; as their Doctrine has been now for some Time past, from convincing Reasons, reckoned by candid Divines among the Evils of the Church.*

The AUTHOR.





AN  
HISTORICAL ACCOUNT  
OF THE  
*Moravian Brethren, &c.*



THE King of Poland, Elector of Saxony, on the 18th of May, 1736, deputed a local Commission to enquire into the Affairs of the *Moravians*, who repaired to *Herrnbut*. Count *Zinzendorf*, not thinking proper to be present at that Conjunction, went into *Wetteravia*, where he was acquainted with *Godfrey Newman*, one of the Inspired, who then lived at *Marienborn*, an empty Castle in the County of *Isenburgh-Meerholtz*, officiating as Clerk of the Granaries. With him he staid but a little while, afterwards went to *Lindheim*, a Village belonging to the Family of *Schrautenbach*, and from thence to the Castle of *Ronneburg*, belonging to the Count of *Isenburg-Wachterbach*, which, at that time, was rented, along with its Appurtenances, by the Bailiff *Schubachard*, who had Permission to let out the empty Rooms of this Castle. From him Count *Zinzendorf*, and his Retinue, took some Rooms, first by the Week, then by the Month, and, after the arrival of the Countess his Spouse, by the Quarter.

This stay furnish'd the Count and his Assistants with two Opportunities: *First*, they had agreed with



with the Landlord in their quarterly Contract, fill'd up the 22d of *July*, 1736.

“ We reserve for us, our Domesticks, and such  
 “ as we bring with us, or that shall follow us;  
 “ the free private Exercise of Religion in our  
 “ Rooms, in the manner as we have enjoy'd  
 “ it hitherto, and as it is quite unnatural, against  
 “ all Protestant Principles and Laws of Hospita-  
 “ lity, to infringe upon the Liberties of Free-  
 “ holders, Inhabitants or any others, or to force  
 “ them to our Congregations, but it is in every  
 “ one's free Option, to come and frequent the  
 “ same as he pleases; so the Landlord on his side  
 “ stipulates, to hinder none, Inhabitants or Stran-  
 “ gers, from visiting the same, in any way what-  
 “ soever.”

By these means, the *Moravian* Pulpit was erected in the Territories of *Isenburg*, tho' in miniature, and under the Pretence of private worship; but soon pull'd down again, the Regency of *Wacht-terbach* not being willing to let the Count have this Habitation. This last was the Reason, that the greatest Part went to *Frankfort*, and left only a few behind, not to lose entirely the Connexion with *Ronneburg*.

Secondly, The *Moravians* obtain'd by this stay an Opportunity to inform themselves perfectly of the Situation of *Wetteravia*, and to study the Conditions and Tempers of the Sovereigns in this Province. Their Intention was undoubtedly to settle thereabouts, in a Place, which the Count should judge proper for it. They wanted, as hath been related, Permission to do this in the County of *Hanau*, at a Place near the River *Mayn*, but could not succeed. Their Wishes to obtain the same, by the new Buildings at *Offenbach*, a City near *Frankfort*, belonging to *Isenburg Birstein*, were also in vain. They made, in the



the Year 1737, Proposals to the Counts of *Isenburg Wachterbach*, about letting them have the Castle *Ronneburg*, which came to no Issue. At last they addressed themselves to the Count of *Isenburg Budingen*, to obtain the Liberty of him, to build a new Town, upon one of his Demesnes, situated near the Road to *Frankfort*. This was not done by Count *Zinzendorf*; with whom the Count of *Budingen* would have nothing to do from the beginning, but by other *Moravian* Brethren, viz. *David Nitschman* and *Virugelstein*, M. A. who for their purpose, wanted to purchase for the real Value, if not the whole Tract of Ground, at least 200 Acres, and to Let them the Castle *Marienborn*; but this last, as they gave out, was only with this View, that the new Families might have their Abode therein, for a while, to bring the new Buildings to perfection.

## SECTION II.

The People that petitioned for their Reception, and Permission to erect these new Buildings, consisted of 30 or 40 Families, and their Proposal exhibited by *Nitschman* and *Virugelstein* in September 1737, was to this purport:

“ Our People will mostly live by establishing a  
 “ Woollen and Linen Manufactory, spinning  
 “ of Yarn or Wool, working in Steel and Iron,  
 “ Tanning, doing Joyners, Masons and Car-  
 “ penters Work, or by following other Callings  
 “ beneficial to the Country (1). As for Tailors

(1) The Count of *Budingen* had already took great Pains to enrich his Dominions by encouraging Manufacturers, therefore the *Moravians* made such Proposals, as they knew would be the most agreeable. They shewed Samples of different coloured and white Linen, which, as they pretended, was to be manufactured in their Town: but Time hath proved, that this was not their View, for not one Manufactory hath been by them erected.



“ and Shoemakers, they can be of no prejudice  
 “ to any Body, there being but a small Number  
 “ of them with us, who amongst ourselves will  
 “ find them Employment.”

The manner in which the Petitioners desired to be received, was, that in consideration of a certain Sum, yearly to be paid for their Protection, they should be free from all other Incumbrances; but nevertheless,

“ Would, like other Freeholders, be subject to  
 “ the Sovereign and his Regency; and desired  
 “ only in Regard to Liberty of Conscience, to  
 “ have the free Exercise of Religion, to main-  
 “ tain their ancient Church-Discipline, in the  
 “ same manner as these had been laid before the  
 “ whole World, in the Opinion of the Univer-  
 “ sity at *Tubingen*.” (2)

The

(2) It was therefore upon Supposition, that they really were such People as their produced Vouchers represented them to be, that the Count said, *We are convinced*. But they soon after gave him reason to change his Sentiments. For, in the beginning they pretended to be of the reformed Church. Their Ecclesiastical Elders sending in *November 1746*, some Records to *Budingen*, signed by Count *Zinzendorf*, and *Lewis-William Weis*, called Prothonotary, said:

“ We beseech your Grace to look into the annexed au-  
 “ thentic Papers, that you may inform yourself of the Con-  
 “ dition of our reformed Body, and to cause the same to be  
 “ preserved, for the Instruction of ecclesiastical and temporal  
 “ Courts, so that whenever our reformed Brethren, dwelling  
 “ in your or the Dominions of your Relations, shall have  
 “ Occasion to refer to these Records, they may be at no  
 “ trouble to produce them.”

Then they called themselves of the fourth Religion, as Count *Zinzendorf* said in a Letter of the 18th of *Feb. 1748*, this expressly, vide Sect. 38. After this they stiled themselves Followers of the unalter'd *Augsburg* Confession, vide Sect. 37. and Count *Zinzendorf* said quite the contrary, Sect. 38. Nay in a Letter to Counsellor *Brauer*, the 5th of *January 1748*, he says,

“ I



The Count of *Budingen* took these Proposals into further Consideration. One Member of his Council reported,

“ It was known from Ecclesiastical History, that *Luther*, his followers, and the *Calvinists*, had acknowledged the *Moravians* to be evangelical Protestant Christians, so that there was no Reason to doubt their Orthodoxy.”

The rest of the Council was of Opinion, that,  
“ No scruple could be made to receive them, if they professed no other Doctrine, than what had been spoke of in the Opinion of the Divines at *Tubingen*, and by *Pfaff* in his Ecclesiastical History.”

But all agreed so far,

“ That it was advisable to demand their Certificates of Orthodoxy.”

After this, new Negotiations were carried on, which ended in a real Contract, signed, *April 24, 1738*; by virtue of which, 30 or 40 Families were received; partly Manufacturers, partly others, and the Permission, under some Restriction, granted them, to erect new Buildings, upon the eight *Hufes* of Land, sold to them at the current Price of about 1280*l.* sterling (or 8000 *Rix-dollars*).

This Restriction was as follows :

“ We suppose in the *first* Place, and are fully convinced, by the printed Testimonies, particularly by the Theological Opinion of the University at *Tubingen*, the produced Vouchers of Orthodoxy, given by the Directors of the reformed Church at *Berlin*, the two Episcopal Patents signed by *Dr. Jablonsky*, Bishop of the *Moravians*, first Chaplain to the King of *Prussia*, as

“ I with *Herrnbaag* was solely an evangelical *Lutheran* Town, after the Discipline of the Brethren,” which Contradiction to his own Words he repeated a little while after, Sect. 38.



“ also by his Majesty’s Letters of Confirmation  
 “ and Recommendation, that these Petitioners  
 “ who want to settle in our Dominions, are no  
 “ Sectaries, but profess the Evangelical Religion;  
 “ they having promised, carefully to conform  
 “ themselves to the Liturgy of the evangelical  
 “ reformed Church, so that there is no Appearance  
 “ of Separatism, Particularism or Schism.

It being thus expressly presupposed, by reasons of the said Testimonials, that these Colonists are of the evangelical Religion, as the same is professed throughout the *Roman* Empire, no scruple was further made, to grant them the Direction of the Rules of Worship. Which Article runs thus :

“ *Sixthly*, We have granted to these Colonists,  
 “ the Direction of the Rules in their Worship  
 “ and Church-Discipline, the Right to call and  
 “ appoint their Preachers, and to regulate every  
 “ thing belonging to the form of their Church, so  
 “ as they enjoy these Privileges under their Majesties the Kings of *Poland* and *Denmark*, at *Herrnbut* and *Oldenslow*, (3) and in the same form, as the *French* Refugees have obtained the same in *Prussia* or elsewhere, so that they have full Power to chuse, ordain, appoint, or dismiss their Ministers, Church-Elders or Servants, and therefore not to be Parishioners at *Haak*, nor to pay any Church-Dues, but to possess by Right their own Burying-ground.” We reserve to ourselves,

“ *Seventhly*, “ That before the real Institution of  
 “ a Minister, the said Person shall be brought before us or our Chancery, to be there approved

(3) This was a subtle Artifice of theirs, because that the Regency at *Budaingen* could not be well enough informed what Privileges the *Moravians* elsewhere really and at every time enjoyed.



“ of, that we may see whether his Doctrine and  
 “ Confession of Faith agrees with the above-men-  
 “ tioned Testimonials. Besides, it shall be in our  
 “ Pleasure to Commission one of our Council  
 “ to be present at such Institution, to see that  
 “ Things are done in due order, who, however, is  
 “ not to intermeddle with this Act, but the Com-  
 “ munity may do according to their Rites. We  
 “ engage our Word, that never any frivolous  
 “ Difficulties shall be raised about our Approba-  
 “ tion, unless there should appear something  
 “ essential alledged against the Purity of his Doc-  
 “ trine, or his scandalous Life (4).

It was nevertheless apprehended, that some-  
 thing else might be conceal'd under the Liberty  
 of Conscience, quiet Exercise of Religion and  
 Church-Discipline, about the Conservation of  
 which the Petitioners were so anxious, therefore  
 it was thought necessary to guard against any la-  
 tent Design by these Words :

(4) This does not include an Independency in ecclesiastical  
 Matters; as they afterwards claimed the same by bringing  
 all Church Affairs under the Title of Liberty of Conscience,  
 vide Sect. 16. Nor is here meant a Theocracy which the  
 Count, by sending a Scheme of their Rules to *Budingen*, 5th  
 of *Jan.* 1748, attributed to *Herrnbaag*; he said,

“ If this is rejected, this Day will be the last of my inter-  
 “ meddling with it, for having already sold my House to  
 “ Mr. *Larish*, I shall in *February* next, with all that belongs  
 “ to me, quit this beloved Place, founded by our Saviour for  
 “ his Theocracy, which he wont fail to maintain.”

And one of his Brethren spoke still more expressive, thus,

“ All Sovereigns of the Earth must consent in the Theo-  
 “ cracy of the *Moravians*, or have no Brethren at all in their  
 “ Dominions.”

Nor do the Words of the Grant mention a Hierarchy ac-  
 knowledged in *England*, according to Count *Zinzendorf*'s Let-  
 ter of the 21st of *October*, Sect. 38, but only certain Rites in  
 ecclesiastical Matters, which were however to be subordinate to  
 the Sovereign's Authority.



The Purchasers,  
*Eighthly*, “ By the Allegiance which they owe  
 “ their Lord, assure us, that by Direction of their  
 “ Rites in Worship and Church-Discipline, they  
 “ do not intend or desire to have any other  
 “ Sovereign : but that, besides our Lord and Sa-  
 “ viour Jesus Christ, they acknowledge or know no  
 “ other but ourselves, and would enjoy their Pri-  
 “ vileges in Peace and Tranquillity (5).

### S E C T. III.

As to Matters subject to the Cognizance of the civil Power, an unlimited Subjection was agreed to by the *Herrnbuters* in these Words :

“ The Purchasers and all that build upon this  
 “ Ground, or that live in their Place, are to be  
 “ obedient to us or our Regency (1) in tempora  
 “ Matters civil or criminal, as are our other Sub-  
 “ jects without any Restriction, and must there-

(5) This Clause was inserted against Count *Zinzendorf* and his Representatives. For the *Moravians* not having acted up to their Testimonials, it was thought necessary to oblige them to renounce this their supposed Head, by doing homage in 1750. It was a Suspicion grounded upon their own Expression, that made the Regency at *Budingen* insist upon this, for they had in the Instrument drawn up in the same Year, said,

“ If even Count *Zinzendorf*, out of Condescension would, in  
 “ regard to us, resign his Place and Care which he hath in all  
 “ Communities of the Brethren, we nevertheless herewith  
 “ protest, that we cannot comply with this concerning our  
 “ ecclesiastical and æconomical Affairs, for this would cause the  
 “ most dismal Consequences.”

The Brethren bringing afterwards all and every thing under these two Denominations, Ecclesiastical and Æconomical, the Management of which was in Count *Zinzendorf*'s Hands, who else but he could be their Sovereign? His Authority among them was so great, that he said, “ I am *Syndick* with full Power, “ and need not any body's Advice.” Such are the Subterfuges they use to elude their Homage to their real Sovereign.

(1) The manner in which they wanted to elude this, vide *Seft. 22.*

“ fore



“ fore do us Homage according to the annexed  
“ Formulary.”

This Formulary besides its usual Contents required of them, not to raise any Rebellion, Mutiny or Confusion in these Territories, and to conduct themselves as becomes loyal Subjects. Dr. *Ruker*, the 23d of *April* 1738, explain'd the Sentiments of the Community, saying :

“ We intend to make no more Confusion than  
“ the Apostles of our Lord.—They preached  
“ and spoke only of the true Faith in the cruci-  
“ fied Jesus, and about keeping his most holy  
“ and saving Rules.

In civil Points an inferior Court was granted them to take Cognizance of trifling Matters or Demands, whose Fines were not exceeding ten Rix-dollars, and were obliged to present to the Chancery upon every Occasion, one Justice and two Jurymen that should hold this Court, who there should be confirm'd.

#### S E C T. IV.

The Condition of these Colonists was in the Contract thus described ;

“ *Eleventhly*, Tho' by receiving these People  
“ we chiefly intend Manufacturers, our Intention  
“ not being to have our Country crowded by  
“ common Tradesmen, yet we will receive them  
“ too, provided their Number is not too great,  
“ so that they may earn their Bread honestly,  
“ without prejudicing our natural Subjects and  
“ Inhabitants.” (1).

(1) No Manufacturers were by them brought into this Country, but instead of these, a great Number of Tradesmen, so that the old Inhabitants very often complained of being hindered by them in their Business.



The Colonists were to be free from all Taxes for the space of five Years; and further it was stipulated, that nobody besides the above-mentioned Families should be received without a special Permission (2); or the new Buildings and Appurtenances alienated to Strangers, or such as the Sovereign disapproved. The Deputies, on the other Side, reserved for their Brethren, that nobody not belonging to their Society, should any ways be intruded upon them, nor should such be admitted to acquire any Properties amongst them (3). Further it was promised, that in Case the Manufacturers would employ any married People, they likewise should be permitted, if their Masters would find Security for the same (4).

The first Stone of these new Buildings was laid in a Place chosen by Count *Zinzendorf* by Lot, and the Castle *Marienborn* was Let them for some Years, under the Conditions mentioned, Sect. 1. A great many *Herrnbuters* resorted now at once to this Place, whose Opinions pretty much differed, for all that the Concession extended only to *Bohemian* and *Moravian* Brethren, (5).

(2) This they elude under the Pretext of their Houses of Institution, and their continual travelling. If there are Strangers found amongst them, they call them their Guests, Visitors, whom they must give Board and Lodging at least for a Year.

(3) You may see what Use they afterwards made of this Privilege, Sect. 15, and 33.

(4) This also was a Subterfuge for them to hide whole Families, of whom they, by enquiring, gave this Answer, *they are only other Peoples Journeymen.*

(5) Every Body at *Budingen* thought this People to consist only of *Moravian* and *Bohemian* Brethren, therefore it was provided, Sect. 15, that they should bring no more Emigrants out of the Emperor's Dominions along with them.



## S E C T. V.

The first Years were mostly spent in the building of the new Town, *Herrnbaag*, and regulating their ecclesiastical and temporal Matters, which were transacted with so much Circumspection, that the Records gave very little ground for Suspicion. That Member of the Council, with whom they had made their Agreement, was treated with the greatest Marks of Civility, he at that Time having the Command of all Things under him. Good Measures were taken to bring nothing of their Affairs before the Regency, but only before him. Even this was not done in Writing, but only by Word of Mouth, paying him a Visit, and in the same Manner did they receive his counsels or Orders, which occasioned the Records of this Time to contain so little. They did all they possibly could to make him like, approve, at least in Appearance, their gaining of Souls, which serves them as a Cloak. He was invited to their Feasts, to be present at their Synods, and to be a Spectator of every Thing done by them, as he sometimes was. They knew the Finances of some of the Counts of *Budingen* to be in a dismal Condition, and as one *Beuning* of *Amsterdam*, a Man of good Fortune was with them in the Year 1742, they made Offer to lend these Counts a certain Sum. Negotiations were then brought upon the Tapis about this Affair, which ended in the following Agreement. A hundred and fifty thousand Guilders were lent to the Counts, upon Condition, that they put the Lender in Possession of some freehold Lands, Mills, Tythes and other Revenues at *Dudelsheim* and *Robrback*, for the Payment of the yearly Interest of the Capital lent, and Part of the principal Stock. The Lender had the Ex-



Exemption from the Jurisdiction granted him. The Community at *Herrnbaag* made use of this, to enlarge their Limits, to gain more Privileges, and to pave the Way for their real but hidden Intention, in short, to have such Things fixed, as in Time could secure *Herrnbaag* against whatever might obstruct their Scheme, which they were now in Hopes to accomplish. The *second* Contract with them was therefore erected, and on both Parties signed the 13th of *January*, 1743; in which were the following Clauses.

“ The Community of *Herrnbaag*, the Vouchers for their Orthodoxy, being known, and Credit given to the same, was to proceed according to their Rites and Customs. But they were to give Notice whenever a new Minister should come to be their Preacher. The Person chosen was to be presented to the Sovereigns, who, if they should think proper, should commission one of their Council to be present at his Institution” (1).

They reserved on their Behalf, in Regard to civil Matters, all that had been granted them before, Sect. 4, (2) and did on their side, upon the Word and Faith of good Christians, which was to have the Force of an Oath, promise to find Security for themselves, that they and all such

(1) Tho’ the *Herrnbuters* by this new Contract acquired new Privileges, these were granted them by believing their produced Testimonials. The Divines of *Tubingen*, moreover, changed their Opinion soon after, and found themselves as well deceived as they at *Budingon*, where nobody had any Notion of their general Diaconat; a Court of Justice dispersed all over the World without an Abode, vide Sect. 22.

(2) Besides what will be clear’d up, Sect. 22. About this we observe only, that this they artfully used, when they were to answer the Reproaches made them by such as were Profelites from them; they then said, *The Person hates us, Animosity, not Truth speaks so*. To know their Intention was therefore impossible.



as now or afterwards should live at *Herrnbaag*, would be Subjects to the Sovereign in criminal and civil Matters, and this they stipulated under their Bond and Judgment. It was to be in their Power to receive whoever they should think proper, (3) but were to give a quarterly Specification of them, except Strangers or Visitors that intended not to stay some Time with them. The Court which took Cognizance of small Matters, its Fines not exceeding the Sum of ten Rixdollars, which was to be paid in the Treasury at *Budingen*, was in this Contract granted them as in the former, Sect. 3. The Counts of *Budingen* having in Expectation of the promised Loan, taken their Measures accordingly, were by the *Herrnbuters* now only put off with Hopes of having the said Sum of Money lent them. Their Intention in making these Delays was nothing else but with greater Ease to obtain other Privileges; the Payment of a yearly Sum for their Protection, and other Taxes having already been remitted them. A Detail of these Privileges was sent to *Budingen* by a *Moravian* Bishop, *Polycarp Muller*. The Conditions under which the Loan should be given, were so closely connected with the Stipulation of their wished-for Privileges, that neither could subsist without the other. Both Parties were at last satisfied. The *Herrnbuters* came, according to the

(3) As soon as they found the least Inclination one had to turn from their Flock, they refused to give Security for him. By permitting them to receive or to reject others as they should think proper, and that a Stranger should at least be a Year a Guest amongst them, they obtained that nobody but their own People, were admitted into their Town. After the Noviciat of this Term, the same was rejected or received, during which, no mention was made of him in their quarterly Specification, so they kept clandestinely or sent away whom they pleased, and the Sovereign could never know what Sort of People inhabited his Dominions, if Rebels, Malefactors, or such like, that in other Territories had escaped the Hand of Justice, or honest ones.

exceed.



Accounts of the Regency, into the Possession of yearly Revenues of 7700 Guilders, 6000 of which were for payment of Interest, and 1700 in Part of the principal Stock. The following Words of that Counsellor who made this new Contract with the *Moravians*, shew most plainly, how much he loved them; he wrote, the 7th of *February*, 1743, thus to their common Justice :

“ As to the Contract in particular, let me  
“ hope, the Community will put so much Confi-  
“ dence in me, that I shall be as good as my  
“ Word, and give them as much as lies in my  
“ Power. I am not used to make many Words  
“ or Promises. I hope I shall in Time have still  
“ a greater Idea of *Herrnbaag*. But my Maxim  
“ is that which *Tacitus* praises in our Ancestors,”  
*Plus efficiunt quam scribunt*. Count *Zinzendorf*’s  
Letter to this Counsellor, written soon after this  
Contract was signed, 24th of *April*, 1743, proves  
how much ~~was~~ delighted him :

*First*, “ I kiss you at my Return. *I take Part*  
“ *in all good Things done here, by the Saviour’s Plea-*  
“ *sure, even in my Absence, and one of my heartiest*  
“ *Wishes is now fulfilled* (4). I likewise pay you  
“ my Compliments about that pretty Heritage,  
“ to which you claim a Right, and as there is no

(4) This Letter, dated a few Weeks after the Conclusion of the Contract, is certainly a convincing Proof, that Count *Zinzendorf* was Art and Part in all that had been done, which he afterwards boldly denied; for in a Letter of the 13th of *February*, 1747, he says :

“ The beloved Counsellor (this was the same that he kiss’d  
“ at his Return) did not love me; nor would he enter with me  
“ into any Conference, but treated of these Things generally  
“ with ignorant mean Persons. This is the Reason that I ne-  
“ ver have seen any Contract, unless half a Year or even a  
“ whole one after it had been signed, Justly may I there-  
“ fore say, that of a hundred Things I have no other Idea,  
“ than what they will give me, yet more explicit are the  
“ Words of one of the Count’s Assistants, *A.* 1743.

“ Law-



“ Law-suit about it, you may at any Time take Possession of the same.”

“ The Father, (Count *Zinzendorf*) heard of the Agreement, and disapproved the making any Contract without him, as the Community was not ignorant that he had above three Years corresponded with Counsellor *Brauer* upon the Subject. Seeing the Original of the same, he rejected it entirely :

“ For that there no mention was made of the Theocracy of the *Moravian* Brethren, in which all Sovereigns of the Earth must consent, or have no Brethren for their Subjects, the same being therein treated as a Form of Religion, whereas the Community of the Brethren is only an authorized Society in the Religion.”

“ For that instead of having obtained a free Direction over the Rules of the Brotherhood, which, as far as the same depends upon free Minds, and hath no Limits given by Laws, never can be balanced, there had been stipulated another legal Jurisdiction, of which a Community hath not, nor ought not to have any Notion. He affirms, that this finally would be of no Advantage to the Community, but embroil their Rights.”

## S E C T. VI.

The ecclesiastical and civil Matters at *Herrnbaag*, were now managed according to the Pleasure, Advantage and Intention of the *Herrnbuters*, and for several Years their Proceedings were as much connived at, as if their Constitution had been independent of the Sovereign's Authority. They were so cautious, that the Records mention but very little of this Time. We shall here only observe certain Circumstances, which should have made



made them at *Budingen* reflect what they were about.

No Manufacturers were arrived, the Reception of these supposed that such as should employ them, would, if not settle here, at least stay there for a considerable Time; but the Inhabitants, nor even they that had built Houses for themselves, did settle there for a Constancy. Their ecclesiastical and civil Elders had taken the Direction over all Things at *Herrnbaag* upon them, without the Consent of the Sovereign, and all these they had so ordered, that the Sovereign never could know his Subjects in that Town. Admission was granted to *Moravian* and *Bobemian* Brethren, who, as they gave out, had been forced to quit their Country, being disturbed there in Liberty of Conscience. But no sooner had this new Town been built, than it was crowded with People of all Sorts of Religion, who stiled themselves *Moravian* Brethren, and who never had been in their Country, nor been molested about the evangelical Religion.

Their Ministers were, contrary to their Promise, Sect. 2. never presented to their Sovereign. They evaded such a Presentation by a Visit, or by Notice given to that Member of the Council, who had the Care of the Affairs at *Herrnbaag*. Moreover they had not one, or one constant Minister, for this Member far exceeded that of the Years of *Herrnbaag's* Existence. Ministers thus presented, left them without the Sovereign's Permission as often as they pleased, or gave Notice from foreign Countries that they were gone away, and signified the Name of their Successor. Sometimes Mr. *Langbut*, then *Waiblinger*, M. A. or *Wentzel Neisser*, or others, were their Ordinaries. Sermons were preached by Laymen and other Tradesmen, of whom it could not be



be known if they had learnt rightly their Catechism, so far were they from having a true theological System.

They had promised to conform themselves to the Liturgy of the reformed Church, Sect. 2. but when they were reproached about not observing the same, Count *Zinzendorf*, in a Letter to a Member of the Council, 12th of Feb. 1740, said :

“ I have heard that you have said, the *Herrnbuters* had promised to conform themselves to the Liturgy of the *Calvinists*, and did not do so, and that you would have patience a little longer, &c.” to which he directly adds,  
“ The Community would directly leave their Houses and Goods, if their Liberty of Conscience was disturbed.”

These Words of Mr. *Langbut*, written to the same Minister, were still more remarkable :

“ How far and what you propose in religious Matters of the reformed Church, or how you will mend its Faults, I cannot tell. To cure old Sores is a Difficulty. Hence we, in our Community, plough up a fresh Ground, and I perceive daily more and more, that it answers no Purpose to mend old Nets. But he whose Duty it is, may catch Fish even with old broken ones, but this requires more Trouble, and the new ones are more fit. Do you nevertheless what is your Duty, and what lies in your Power. Oh ! how should I rejoice if *Christ* was preached in all the Pulpits of these Dominions.”

They shew that their Intention was to hatch a new Religion, to reject the true Evangelical, and the *Calvinists* and *Lutherans*; for both these have here the free Exercise of their Religion; he accuses them of not preaching the Saviour of the World. His Wish that *Christ* might be preached



in all the Pulpits of these Dominions, means nothing else, but to wish the whole Country to be of the *Herrnbut* Opinion. Their Intention, which through their Care, was already relished by that Counsellor with whom they had concluded their Contracts, was sufficiently here betrayed: he explains this with his own Words, used in a Letter to Mr. *Beuning's* Administrator, 5th of *January*, 1743.

“ To hear that there shall be a *Moravian* Community at *Leustad*, causes me to shed Tears of Joy, thinking myself that unworthy Instrument by our Saviour made use of to lay a Foundation for all these Things. Oh! that the Lord would send me Power to introduce the *Moravian* Discipline in all our Villages, Churches and Schools, I would pull down all *Lutheran* and *Calvinists* Pulpits.”

By reflecting upon this rash Step, and the Things that followed, the Reason may be found why, in so uncertain Limits, the Affairs of the *Moravians* had so quick a Success, till it pleased God to make an Alteration in some Persons, to hinder the *Moravians* in the Execution of their Design, and to fix their *non plus ultra*.

## S E C T. VII.

Their civil Affairs were by them so managed, that except the mere Name of Sovereign, nothing remained of his Authority. Their Justices and Jurymen were changed as often, and in the same manner as their Ministers. Now was Mr. *Luzow*, Baron *Bibran*; now Mr. *de Peistel*, then Mr. *de Marshal* or others; many of which had not studied the Laws at all, so were their Jurymen, Tradesmen, ignorant of all Law-Matters, and none of them were sworn into their Office, nor did they



they like to proceed according to the Laws of Germany, or any other wholsom Regulations. When the Regency demanded of them to have their Justices put in their respective Places, according to the Contract, and the Sovereign's Orders, Mr. *de Peistel* answered as he did, A. 1740.

" This shall be done by and by in a Conference. God send us only a worthy man to it; for I am not the Man, and hope to be soon freed from this Office."

By long delaying this, they prevented these Things to be more insisted upon. The Proceedings of the Justices, and their own Persons, wholly depending upon Count *Zinzendorf*, they were obliged to leave their Places to others, and to go away whenever he sent them such Orders.

*Gzulus*, one of their Jurymen in a Letter written to the above-mentioned Counsellor, A. 1744, said:

" Yesterday arrived Mr. *de Seydlitz* with Count *Zinzendorf*'s Orders to Brother *de Peistel*, for him to set out immediately for *Gnadenthal*, which he did Half an Hour after. He therefore hath ordered me to give your Honour this Notice thereof."

To give Notice in this manner was by them thought to be sufficient to inform the Sovereign of, a vacant Place in his Territories, and that another had occupied the Place. Mr. *de Peistel* upon the like Occasion, wrote thus; 1740.

" Mr. *de Marshall*, (he was presented as common Justice) hath taken a Journey into *England*, and desires you to remember him kindly. I have taken his Place till his Return, which it is hoped will be soon; I shall upon the next Occasion pay my Respects to you.

A Visit of this sort was to serve instead of the Presentation reserved for the Sovereign, when they obtain'd



obtain'd their Grant. But they alter'd this entirely, for the Person who was to be their Justice, was not to fill this Place before the Confirmation of their Sovereign; who, by granting them an inferior Court, had no Intention to give them any higher Jurisdiction, than what small Towns in *Germany*, or elsewhere, used to possess. But under this inferior Court which they talk'd of, they cloak'd only their Design to gain such a Power in this new Town, as was serviceable to their grand Scheme. For as they were called to an Account of their Proceedings in this Court, they gave, by Baron *Bibran*, Mr. *de Peistel*, *Paul Weis*, such an Account of this Jurisdiction as the Sovereign never had thought of. They said :

“ Our common Court is divided into two  
 “ Branches, the *voluntary* and the *litigious* Juris-  
 “ diction. The former extends itself very far  
 “ over such People who commit themselves to  
 “ our Care, *they must always like our Proceedings,*  
 “ *or they must not meddle with us this way.* The  
 “ other hath to do with Strangers that have Deal-  
 “ ings with us, which are but in a civil Connexion,  
 “ and are not by us regarded in a parental View.  
 “ In Matters belonging to these, our proceed-  
 “ ings are shorter than the common ones, nor  
 “ do we like to have many of these upon us. Nor  
 “ even is Mr. *Schuchman* a sufficient Man for  
 “ Cases of this Nature, he being a regular bred  
 “ Lawyer. The first sort can, without scruple, con-  
 “ tent themselves with our common Justices, who  
 “ often have as many thousand Subjects of their  
 “ own, as all the Communities together are able  
 “ to produce; nor can they complain that they are  
 “ mean People placed in those Posts, for we chuse  
 “ to them such Men as can assist the Inhabitants  
 “ like their Fathers. *The Regulation of this Court*  
 “ *is such, that in the same is the Seat of the Disci-*  
 “ *pline*



“ *pline of the Brethern; for we do not know any*  
 “ *such Thing as the ecclesiastical Discipline, so much*  
 “ *practised in the World. Our Discipline regards*  
 “ *only civil Matters, and prevents the religious Part*  
 “ *of the Community from raising Scandal or Irregu-*  
 “ *larity. (1)*

## S E C T. VIII.

Their Elders and Wardens treated all things according to the Principles of this common Court, giving thereby a good Proof how artfully every thing had been instituted. Never were any Disputes between two *Herrnbuters* brought before the Regency at *Budingen*; and they had neither much trouble to effect this, as it was in their Power to send People away whenever they pleased; which they did not fail to do, even some times in very great haste, as soon as any one seemed disgusted with their Proceedings, nor could such a one obtain their Permission to go to *Budingen*, or an other was given him to accompany him thither in whom they could perfectly trust. This caused their Proceedings to be by the Regency more esteemed than they merited, if every thing had been taken under right Consideration. There happened some remarkable Disputes between them and Strangers

(1) After the Permission to hold an inferior Court, they established a Common Court, which, tho' the Regency thought the contrary, was entirely different from that Jurisdiction which had been really granted. Their common Court consists of two Ranks, (1) the College of Justices, and (2) the Conference of Assistants. The Decisions of the former are subject to those of the second Rank, which is composed of such as are found truly attached to their Interest and Design. They proceed just as they think to be the most proper for them; are also quite arbitrary. Both these Ranks are under the general Diaconat, and the Regulations of Count *Zinzendorf*, for in his Cabinet, or, as he calls it, *personal Chancery*, Sect. 22. all things are prepared that are to bring them to their grand End.



to their Society. We shall here only relate the Circumstances of a few of them,

### S E C T. IX.

*Andrew Walther*, a Freeholder at *Sundhausen* near *Langensaltz*, re-demanded, Anno 1743, his Wife and Children from *Herrnbaag*. His Wife, who was entirely devoted to the Community, said her Husband was a Vagrant, produced a Certificate of the Burgomaster *Christian Frederick Muller*, about the Plaintiff's being not only often troubled with splenetic Disorders, but that he committed the most ridiculous Things, that his Will was like the Weather in *April*, and was not able to manage his own Affairs. Mr. *Brukner*, Chaplain to the Court of *Saxe-Gottha*, and *Earnst Polycarpus Muller*, Minister at *Sundhausen*, attested the same. His Wife and Childten, who were soon after sent to *England* by the *Herrnbuters* (1), were not directly delivered to the Plaintiff, he having bought a House at *Herrnbaag* not very long before. As the Regency of *Budingen*, to which the Plaintiff made his Complaints, would enquire into this Matter, the *Herrnbuters* called this a Violation of the Rights of their inferior Court, and Count *Zinzen-dorf* gave this Instruction to one of his Brethren.

“ I know how this is best to be managed, viz.  
 “ to do, in confidence of our Saviour, all that  
 “ the Sovereign pleases; not to reason much or  
 “ reflect upon Prejudices and Infringements, &c.  
 “ for if it should be impossible to do his Will,  
 “ this Answer may be made: I have been silent  
 “ a thousand times, as I could suffer Things to be  
 “ done so, at present I cannot, this makes me  
 “ speak.”

(1) They often elude, by their sending People abroad, the Rights of Sovereigns, Parents, &c. See the following Paragraph.

The



The meaning of these Words is this: Let the Regency enquire or order what they will, obey them if it is not contrary to our Scheme, but if so, then let the Sovereign demand as long as he will, his Will shall not be done.

S E C T. X.

The Accident that we shall now give an Account of merits still more Attention, amazed the Sovereign, and served to make him open his Eyes. His Excellency Count *Schonberg*, then Ambassador of his Majesty the King of *Poland* wrote from *Frankfort*, the 7th of *March*, in the Year 1745, the following Contents:

“ One Son and a Daughter of Major *Schuch-*  
 “ *man*, in the Service of his Electoral Highness of  
 “ *Saxony*, live, by the misconduct of his deceased  
 “ Wife, in the Community of the *Herrnbuters*,  
 “ which whenever they had been recalled by him  
 “ as their Father, were retained contrary to  
 “ all Laws. The Father having of late heard,  
 “ that his Daughter *Susanna Sophia* dwelt in  
 “ *Herrnbaag*, humbly prayed to bring his Daugh-  
 “ ter by Power of Sovereignty out of the Sister’s  
 “ House to a secure Place, till he should fetch  
 “ her away; he fearing that she might be of the  
 “ number of 30 or 40 People newly married  
 “ there by Ballot, which were to go to *Pensilvania*.  
 The Resolution thereupon was taken,

“ To bring the Lady to the House of *Castellan*  
 “ *Preifs*, who had no more Children but one  
 “ Daughter living with him, for her to be kept  
 “ there till this Affair, after the Examination of  
 “ both Parties, could be determinated.

*Castellan Preifs* received this Order along with the Ambassador’s Letter, not only to shew the same to the *Herrnbuters*, but also to bring the  
 C 4 young



young Lady along with him to *Budingen*. He set out directly, but returned very late, along with Mr. *de Marſhal* their temporal Elder. He deliver'd him a Protocol of what had paſſed at *Herrnbaag* the 9th of *March* 1745, deſiring the ſame to be ſent in Answer to Count *Schonberg's* Letter.

“ I have humbly obeyed the Count of *Budingen's* Orders ſent me by *Caſtellan Preiſs*, for to repair to Lady *Shuchman*, and to enquire into the Circumſtances contain'd in Count *Schonberg's* Letter. (1) The Lady notwithstanding that ſhe by her dwelling in this Place was exempted from this Jurisdiction (2) hath nevertheless, becauſe ſhe happened to be juſt preſent, declared herſelf as followeth:

*Queſt.* How old are you ?

*Anſ.* Twenty-four Years.

Q. Are you ſtill under the Authority of your Father ?

A. No, my deceaſed Mother, for Reaſons which I out of reſpect to my Father will omit, hath effected that my Brother and I have been exempted from his Authority. Guardians were then conſtituted, but it is well known that we are no longer Pupils or Minors.

Q. How came you to live here ?

A. I came hither to pay a Viſit to my Friends, and I ſtay here becauſe I like the Place.

Q. Have you been asked to Marry any body ?

A. No, and what Count *Schonberg* ſaith about this hath not the reſemblance of Truth.

Q. Have you ever been ordered to go to *Penſylvania* ?

(1) Such Orders had not been given.

(2) This plainly proves they wanted to be Independent, for amongſt one hundred of them, there are not five that ſettle in one fix'd Place. *Vide* Sect. 22, 37.

A. No,



A. No, I never heard or dream'd of such a thing.

Q. Will you go back Home at your Father's request?

A. No, I will not be forced, nor is it in his Power to do so.

Q. With whom have you lived here?

A. With the Countess *Zinzendorf*, and the Ladies *Schweinitz*, *Bruckdorf* and *Lein*.

Q. Have you made any Agreement with your Father to separate your respective Lands?

A. Yes, all Things have been regulated about that Point.

Q. Are you Independent?

A. Yes, I may do as I please.

Q. What would you do if the Magistrate should order you to go back to your Father?

A. I see no Reason they should force me to do any thing against my Will. Every Body may live where he pleases, and therefore will I not be forced (3).

Q. What do you think of what Count *Schonberg* says about the House of the unmarried Brethren and Sisters?

A. I think he never had Opportunity to learn the Truth; and my Father speaks out of Animosity, therefore his Words are not worth any Notice.

This was a a strange thing to the Sovereign, who directly called for one of his Council, whom he ordered to read this Protocol to him, and to give his Opinion of the same. This Gentleman reading the same in his Lordship's Presence, made the following Remarks upon Mr. *Marshall*.

(a) That *Castellan Priests* was not ordered to let the common Justice examine the Lady, but to cause her to be delivered into his Custody.

(3) Here they confess'd that they would not respect the Regency's Orders.

(b) It



(b) It is against Reason to suppose the Lady to be exempted from the Jurisdiction of *Budingen*, for all Persons, not excepting those of the highest Rank, that dwelt at *Herrnbaag*, are subject to the Authority of the Sovereign of *Budingen*.

(c) The second Question that hath been asked her is a very absurd one for a Justice of Understanding, for it is no question of a point of Fact but of a point of Law which no Child can decide.

(d) The sixth Question is of the same kind, for the Justice cannot know before both Parties have been examined, if the Lady was to be obedient to her Father or not?

Mr. *Marshall* replied,

To (a) That the Orders had not been rightly delivered.

(b) That they thought those who were not settled at *Herrnbaag* to be exempted from the Jurisdiction of *Budingen*; and,

(c d) That the Lady could not be a Minor as she was a *Saxon*, and therefore could her Father have no more Power over her; wherefore she was not obliged to return Home.

*Castellan Preiss* being confronted with Mr. *Marshall* deposed, he had brought an Order to him to deliver Lady *Schuchman* into his Custody to remain in the same till this Affair should have been brought to its Conclusion. The former was therefore reprimanded for telling such Falsties, and for defending Cases that were against all Laws: and he was ordered to deliver up the young Lady. To this he replied:

“ The Lady who had only paid a Visit at  
 “ *Herrnbaag*, was already gone out of these Ter-  
 “ ritories to *Leinheim*, an immediate Village be-  
 “ longing to the Knights of the Empire.

He



He addressed himself to the Sovereign praying of him,

“ To mitigate the too close Questions of this Counsellor, and he would drop this Matter.

The Prince told him, that he very much disapproved their Conduct, and insisted upon the delivering up the Lady as soon as she should come to them, forbidding in the mean time to Marry her against her Father's consent. This Affair was not touched any farther, as Major *Shuchman* seem'd to have dropt it, nor were the *Herrnbuters* any more troubled about it, as both the *Austrian* and *French* Armies invested this County, which consequently felt all the Troubles of War. It was besides this, a favourable Accident for the *Moravians*, as two new Counsellors had but just taken their Seats in the Regency of *Budingen*, who therefore were quite ignorant of the former Proceedings, and did find Employment enough in getting sufficient Intelligence of this Prince's Affairs, besides this System.

## S E C T. XI.

Mr. *Beuning* came by the means of a Loan to the Possession of *Robrbach*, *Dudelsheim* and *Leustadt*, (Sect. 5.) which last he had let again, but his Administrator took Care of the two former. His *Moravian* Brethren meddled in several Occasions with these Affairs. In the Year 1745, arose many Complaints against some of the Inhabitants of those Places, and these mostly about Agreements for buying, concluded by the same with the former Inhabitants and Subjects, partly with foreign People. The Defendants refused to appear, being duly summoned before any Bailiff; or the Chancery. This caused the Mortgage-Contract to be look'd well into; wherein it was found, that  
the



the Sovereign had exempted them from the Jurisdiction of inferior Courts: saying,

“ The Creditor, his Servants living in the Castle  
 “ and Houses at *Robrbach, Leustadt, Dudelsheim,*  
 “ whereof he is the present Possessor, and in those  
 “ Places wherein he has the Privilege to receive  
 “ whom he pleases, giving Security for such Persons,  
 “ are entirely subject to our Jurisdiction in  
 “ criminal Matters, and the same are, in except  
 “ these Points, exempted from the Jurisdiction of  
 “ our Regency.

This did not involve an entire Independence from the Superior's Authority, as the Creditor was obliged to find Security for such People as he should receive by him. The Sovereign therefore deputed a Committee of his Council to enquire into his Rights; and these Disputes. The *Moravians*, on their side, forbid the Defendants to appear before the same: and Mr. *Beuning*, to justify this, alledged, that the following Words were to be found in an Original of the Mortgage Articles, which one of them had thus written:

“ Are entirely exempt from Our (1), and our  
 “ Regencies Jurisdiction.”

Upon these Words he grounded his Pretension to his Independence, and would in civil Matters be immediately under the Emperor. He would have the Exercise of a Court before which the foreign Plaintiffs were to appear when they were to complain against the *Moravians*, which should be adjusted there, or they should come with them to *Amsterdam*. Count *Zinzen-dorf* was here not idle, for he delivered a Nar-

(1) It easy to guess how these Words *from Our*, were to be found in this MSS. and were wanting in that of *Budingen*. Hence it appears that they wanted to possess an *active* Jurisdiction: Could this be of any Use to the Lender that dwelt at *Amsterdam*? But it was of great Service to them if their Intention had met with Success. *Vide* Sect. sequ.

ration



ration of the Fact by Mr. *Beuning's* Administrator *Shukard*, and caused the former to bring in his Grievances. But the Sovereign remain'd in the Possession of the Exercise of the Jurisdiction, as they neglected to appear upon his Summons; and because that in the Articles they never had been declared Independent, neither had another Jurisdiction been therein stipulated unto them. Remonstrances were made to Mr. *Beuning* and to Count *Zinzendorf* wherein it was represented, that they had taken Possession of such Lands, that never before had had any personal Courts, but had always been subject to those of some Bailiffs, and this merely to have therefrom the Payment of the Interest and of part of the lent Capital. The Lender would not alter his false Opinions, and Things went on so far that he pretended requisitorial Letters should first be sent to him before any of the Inhabitants of these mortgaged Lands should be summoned, to answer for himself before the Regency upon being indicted for Felony, which on the other side could never be allowed.

The *Moravians* made afterwards the following Proposals.

“ Mr. *Beuning*, or his Administrator for him,  
 “ should have the first Cognizance of Complaints  
 “ that Strangers should make against any of the  
 “ Inhabitants of these mortgaged Lands, without  
 “ doing any prejudice to the Right of appealing  
 “ to the Sovereign. They reserved for themselves,  
 “ that if the Sovereign would determine such  
 “ Suits wherein they were Defendants, he should  
 “ on the other side when they should appear as  
 “ Plaintiffs before him : as when they should be  
 “ attacked, ill used, insulted by others, or should  
 “ have



\* have Occasion to seek for his Protection, do  
 \* them the utmost Justice in his Power (2).

The Prince was not willing to let the Lender have this first Cognizance, which had no Connexion with that Exemption from the ordinary Jurisdiccions that had been granted them, nor would he give any thing up for having a Right to defend a Religion he suspected already; and by deferring to give his final Resolution remained in the Possession of that Jurisdiction they wish'd to have in their Hands.

## S E C T. XII.

The House of *Isenburgh Meerboltz* borrowed at that same Time 150000 Guilders of Mr. *Beuning*, and mortgaged for this Loan the Castle *Marienborn* with its Appurtenances (1). But the same found soon afterwards how much it had been mistaken by being too forward in this Affair, and wanted therefore Redress for its Grievances; or that the Castle *Marienborn* should be restored after the Loan had been paid of. No positive Answer could be obtain'd to this, because that Mr. *Beuning* had already, without the Count of *Meerboltz's* Consent, put the Countess of *Zinzendorf* into the Possession of it, the 18th of Jan. 1744, for her to enjoy the same at the rate he had them, that she might have them during

(2) This Count *Zinzendorf* had put down himself, so vigorously does he strive to gain his Point. This Demand was detrimental to the Lender, who was under an entire Subjection to Count *Zinzendorf's* Order, who made the same for to make the former Odious, and so to get the Mortgage the easier into other Hands.

(1) Count *Zinzendorf* in a Letter dated 27th of May, 1747, to the Privy Counsellor *Bulfinger*, by giving a Description of *Marienborn*, had, besides telling many more Falsties, the Impudence to call the Sovereigns of *Isenburgh* his Neighbours.

ber



*her Pleasure* (2). For this Reason Count *Zinzendorf* made Proposals for a Convention with the Count of *Budingen*, for he said that he would have nothing to do with the Count of *Meerholtz*, as he fancy'd the same to be his personal Enemy. Mr. *Beuning* was soon expected again in these Territories, and a good Idea of his being a fair Dealer and reasonable Man was always kept of him, and therefore the Convention was protracted. He arrived at last at *Marienborn*, and came also to *Herrnbaag*, in the Spring of the Year 1747, where Count *Zinzendorf* was at that Time: but the Hopes of seeing any favourable Proposals from the former entirely vanished, when he soon after declared, that he was quite unwilling to condescend in the least, and how ready he should be, to bring his Complaints before the Chamber of the Empire at *Wetzlar*, if things should not be done to his liking: which Declaration he repeated in the most unbecoming Expressions, the 20th of February 1747. (3) Now Count *Zinzendorf* began

(2) This was done like all the cunning Tricks her Husband deals in. Mr. *Beuning* had these Lands only one Year in his Possession, during which he was at great Expence to improve the same. After this time the Price of all their Products was raised, and Count *Zinzendorf* was in Possession of them as long as the Count of *Meerholtz* approved of him. But no sooner did the Differences begin between them, than Count *Zinzendorf* screened himself with Mr. *Beuning*, who signed his Name to every Letter that was written about this Affair, but Count *Zinzendorf* was his Secretary, who corrected all of them; which Originals can prove.

(3) At this Conjunction the *Herrnhuters* were so busy about Mr. *Beuning*, that altho' he formerly came directly to *Budingen*, he now did not come there at all; for they were afraid that he, moved by his good Nature, should enter into an Agreement without consulting them. Count *Zinzendorf* persuaded him to write a most uncivil Letter which he himself had overlook'd and corrected, to make the Sovereign hate Mr. *Beuning* more and more. All these Intrigues were new things to the  
new



gan to appear as a Mediator, thereto authorized by Mr. *Beuning*. He sometimes said that he himself had given towards this Loan the Sum of 90,000, and at others, of 100,000 Guilders, he declared himself willing to take the Mortgage for himself, and in Regard to the Count of *Meerboltz's* Grievances, he made such Advances as seem'd to promise this Affair would be very amicably adjusted. He himself began the Negotiation with Counsellor *Brauer*, to whom the Count of *Budingen* had given plain Power for to transact this Business; and to make this Gentleman believe that he loved Equity, he condescended so much, that all Grievances were redressed on the 23d of *March* 1747, so that the Count of *Budingen* consented in the Cession to Count *Zinzendorf* (4).

S E C T.

new Counsellors of *Budingen*. To Mr. *Brauer* he wrote thus, the 22d of *February* 1747.

“ This Moment I hear that Mr. *Beuning* at *Marienborn*,  
“ whom I, hindred by so many Affairs, have not seen for  
“ some Days, hath sent an Answer regarding his Affairs, to a  
“ Rescript which had very much affronted him; (this was Mr.  
“ *Beuning's* that he had corrected) I really am in some fears  
“ about the same.”

These Means he used to make Mr. *Brauer* believe, he knew nothing at all about this Letter before it had been dispatched, to make the Gentleman think that he was afraid this Letter would affront the Prince, that he should be sorry for it, if so, and then to insinuate, that not his Persuasions but the rough Expressions of the Rescript had occasion'd so unpolite Expressions.

(4) Here you see another of Count *Zinzendorf's* Tricks which he used to obtain his Ends. In a Letter of his to the Count of *Budingen*, the 10th of *February* 1747, he said:

“ I often have told you that Mr. *Beuning* hath borrowed  
“ himself the Money for this Loan, and the greatest Sum of  
“ me at 4 per Cent. and that I have the Possession of *Marien-*  
“ *born* instead of the payment of Interest.”

The 6th of *December* 1748, he saith, that Mr. *Beuning* had paid but twelve thousand Guilders towards this capital Loan. He prevailed upon Mr. *Beuning* to tell this Story, who, tho' he



## S E C T. XIII.

At this Time, Mr. *Brauer* was Counsellor at the head of Affairs, who but lately was come to *Budingen*; therefore did Count *Zinzendorf* think proper

he saw no Reason to do so, expresses himself in a Letter to his Administrator *Shukard*, the 12th of *April*, 1747, thus:

“ I think it was always intended, Count *Zinzendorf*'s Name was not to be mentioned. How is it with this? I cannot imagine why they want me to say, I had borrowed Money. Does my complying with their Demand, give any more Right and Title? I wish you would resolve me these Questions as soon as possible, especially because Brother *Weis* thinks I should give all my Affairs at *Budingen* and *Meerboltz* to the Mother (the Countess of *Zinzendorf*) but this I don't relish.”

This Letter was written a whole Year before Count *Zinzendorf* became Possessor of the Mortgage, and hence it appears, how artfully he had set the Wheels to move, to bring Mr. *Beuning* into his Views. An Extract of a Letter from their chief Dean, *Weis*, written to Mr. *Shukard*, *Beuning*'s Administrator, the 20th of *September* 1745, will serve for the first Proof of what he here advances: there he saith,

“ I have it still at Heart, that *Beuning* should make over at 4 per Cent. to the Countess of *Zinzendorf*, all that he possesses in the Counties of *Budingen* and *Meerboltz*. For my Opinion is, that this would be good for him, for the Sisters and Brethren, and even for thee. Our Saviour so corroborated my first talking to him about it at *Amsterdam*, that he agreed to it. Since he alter'd his Opinion, but at last he gave it a little more favourably.”

Mr. *Beuning* writes to the same Person the 20th of *September*, 1746.

“ They plague me most sadly to give my Affairs at *Budingen* and *Meerboltz* into the Countess of *Zinzendorf*'s Hands, and they promise to pay me the Interest at 4 per Cent. from all Expences in *Holland*. Their Reason is, that thou wast obliged to serve two Masters, which gave birth to several Troubles. I am obliged to give them my definitive Resolution at the Arrival of the Brethren from *England*. My Wife hath spoke with the Countess about this Matter, and she is not for it, and my Opinion is, that I could turn many things into more Profit by possessing *Rokrbach*.”



proper to give him Notice that he was arrived at *Herrnbaag*. This he did in a Letter, dated the 2d of *January* 1747, which was a most civil one; and he concluded the same by saying,

“ I recommend me to you, and to the kind  
“ Direction of you and your Lord.”

The second Proof of our Assertion we shall find in the Persuasion they made use of to make poor *Beuning* say, he had borrowed Money towards this Loan; and the third is plainly to be seen in their urging this Gentleman, who did not approve of their Intent, to make the Writings of the Mortgage over to them. This they did before any mention about it was made to the Count of *Isenburg*. Brother *Weis* by sly Means brought Mr. *Beuning* over to their liking, which these Words of this Gentleman, in a Letter to his Administrator, the 7th of *March* 1747, make clearly.

“ Brother *Weis* having play'd me a Trick a little while  
“ before my Departure; by asking me, whether I had sent  
“ sufficient Orders to deliver all Things to them? Was answered: That I had given Orders to deliver all the Grain, and  
“ that I should send my Accompts from *Holland*. This causes  
“ him to put many odd Things into the Father's (Count *Zinzendorf's*) Head. He sent me a Billet, whereupon I gave him the  
“ Deeds of the Cession, but I begg'd that Brother *Weis* should let  
“ me alone.

Count *Zinzendorf*, notwithstanding, wrote thus to the Count of *Budingen*, the 10th of *March* 1748.

“ Had not you brought me into these Affairs, I should  
“ have nothing to do with them——Mr. *Beuning* knew  
“ no other way but that I should take *Marienborn*, and  
“ that he should be the Possessor of the Lands in *Budingen*.”

This Nobleman always professed that all he did was done to serve the Counts of *Isenburg*: for he wrote to the Count of *Budingen* the 10th of *February*, 1747.

“ As he, (meaning our Saviour) hath been in this World,  
“ so do I like to dwell in the same. Now he was not upon  
“ Earth that he would be served, but that he would serve.”

'Tis true, Count *Zinzendorf* served so far as to redress the Grievances of the House of *Meerholtz*, but this he did to serve himself, which really is against that Principle which he, the 17th of *January* 1746, declared for out of his fundamental ones: when he said:

“ Our Community hath this fundamental Maxim: Serve  
“ others without bringing them under any Obligation. *Vide*  
Sect. 13. Numb. 31.

Doubtless



Doubtless this Nobleman used these civil Expressions to give Mr. *Brauer* a favourable Idea of himself. For, by Orders of the Sovereign, their Congregations in the City of *Budingen*, which a *Herrnbut* Minister held there, had been interdicted. This Count *Zinzendorf* did not like (1).

(1) The *Herrnbuters* were not contented to have their Establishment at *Herrnhaag*, but they did strive to spread along the whole Country. They began to infringe the Rights of other Parishes, and to perform the Church's Service whenever any of them came into another Village to pay a Visit. They christen'd the Children of them that were their Followers without asking any Permission, and even began to oppose if they were hindered in it. *Martin Dober*, who at several Times was the Ministers at *Herrnhaag*, baptized Children at *Budingen*; and Count *Zinzendorf* did not scruple to tell Mr. *Brauer*, when he had been admonished about this,

" I did not know that it was in my Authority to hinder him (i. e. *Martin Dober* from baptizing.) For if I had known any Argument against it, I should not have permitted him to do so. I shall be obliged to you if you communicate the Grievances of the Presbiterary in private. I'll make good use of them, and the Synod, which now is holden, is a favourable Thing in this Case. This Synod, and not the Sovereign, ought to decide the Privileges the *Herrnbuters* have at *Herrnhaag*. I directly opposed, but could not deny that the Gentleman belonged to the Community of *Herrnbut*; for they brought in some other Instances."

This plainly shews how far they wanted to extend their Ecclesiastical Rights; for Count *Zinzendorf* said, *Anno* 1743, about a Calvinist Minister baptizing a Child;

" If the Father and Mother of the Child are of the Lutheran Persuasion I'll protest against the Child's being baptized by a Calvinist, and will hinder the same as far as lies in my Power. And I shall really mind if any such Thing is done without giving Notice, if both Parents don't declare themselves Calvinists."

Mr. *Langbuth* behaved more mild, and would hinder the same by the Animadversion he made.

" It is to be observed, that the Calvinists look upon a Child baptized in their Confession, as upon a Proselyte, if ever they begin to keep up with other Religions, and this would be the same if the Father of the Child would let the same be educated in the Lutheran Persuasion."



The Inhabitants of *Herrnbaag* who, by setting their People very hard to Work, began to engross the Commerce of the whole County to themselves, were forbidden to do so, because they would not belong to any Livery (2). The Exchequer began to mistrust their Specifications of several Sums of Money which they should pay for their Protection, as well as their common Court of Judicature, which sent these Reckonings in. The Regency of *Budingen* suspected them, more in particular, not to deal fairly with such Sums as Strangers were to pay when they would become Heirs of any of these new Inhabitants. For no Justice had taken any Oath for this (3). The Exemption from the Sovereign's Jurisdiction had not been granted them, (*Vide* Sect. 11.) and the Regency began to look upon *Herrnbaag* as a Detriment to the Sovereign, as by such peculiar Rules his Emolument could be but small. Count *Zinzendorf* wrote upon this last Article to Counsellor *Brauer*, the 27th of January, 1747.

“ I have a small Proposal to make you, which  
 “ will be for the good of our Household for the  
 “ future, till things at *Herrnbaag* shall be well  
 “ regulated. It is this: You to send me a Bil-  
 “ let, without putting to the End or Begin-  
 “ ning of it any Titles of Ceremony, to shorten  
 “ the same, e. g. I find such and such things  
 “ to be so, &c. and I to send you my Opi-  
 “ nion, by the way of making Remonstrances  
 “ of the Consequences these things would have

(2) The *Moravians* have it in their Power to weaken the Commerce of any Nation, as they have the tip-top ones amongst them. So they serv'd the Citizens of *Budingen*.

(3) Here they play'd one of their cunning Tricks. For their Specifications were to be acknowledged as true ones for the Money they were to pay for their Protection.

before



“ (4) before your Messenger (whom I always  
 “ shall pay) returns. Let me be Bailiff, for by  
 “ this I shall learn your Principles and Rules,  
 “ and I’ll leave you a regulated Town behind  
 “ me.

“ Our People do not go to Work with their  
 “ Hearts, but only with their Understanding. The  
 “ Differences of their former Religions, Sove-  
 “ reigns, and the variety of Nations, requires  
 “ this Prudence ; least this People, being rebuted,  
 “ should withdraw themselves from a Place where  
 “ they had better stay.

“ It is the Custom in little Towns to elect the  
 “ Man of the most Learning, for their Syndick ;  
 “ and as I am the Man thus qualified, it is but  
 “ proper I should represent this Person.

“ I observ’d lately, that you think that our  
 “ dwelling here was of no Profit to these Territo-  
 “ ries. I have enquired into the Matter, and am  
 “ ready to give an accompt of the Profit the  
 “ Sovereign and this Province have had of our  
 “ living here ever since the Year 1738.

“ I should be sorry to see any Disturbances  
 “ arise about this Matter. I will not take the  
 “ Defence of Counsellor *Meyerhof* upon me ; but  
 “ this I assure you, he did not love me, but  
 “ he did his Lord, and he hath nothing granted  
 “ to the Brethren without consulting the former’s  
 “ Interest (5).

- Counsellor

(4) This was a way to allure *Budingen*, and to open other  
 Negotiations, for the Contracts were not made with Count  
*Zinzendorf* but with Deputies of the Inhabitants. Now he  
 thought it time to shew himself as their Syndick.

(5) As the *Moravians* make so much Noise about the Profit  
 they pretend to afford to a Country, it must be here ob-  
 served how this was in Regard to *Herrnbaag*. The Estate  
 they bought for 1560*l.* Sterling, (or 10666  $\frac{2}{3}$  Rixdollars)  
 contain’d 300 Acres of Ground, and was free from any In-  
 cumbrances.



Counsellor *Brauer* answered the 30th of *Jan*.

“ Your Honour’s of the 25th, I receiv’d but  
 “ last *Saturday* in the Evening, and I am ready  
 “ to hear your Proposal whenever I can have  
 “ the Honour to wait upon you ; and after our  
 “ interview further Measures may be taken. I  
 “ must allow that particular Prudence is re-  
 “ quired to bring such a Number of People of  
 “ such different Notions under one head, and that  
 “ no Second to you could be found possessed of  
 “ such a Capacity, or who could make right Use  
 “ of the same. I therefore am thoroughly con-  
 “ vinced, that you can do more at *Herrnbaag*  
 “ than what you should gain by being Bailiff of  
 “ this Town. It would certainly cause Suspicion  
 “ if you should openly administer this Office,  
 “ and this you could not help to feel. The  
 “ Honour of seeing a Person of his own Rank  
 “ one of his Subjects, would be too great for  
 “ my Sovereign.

“ My Lord thinks that the building of *Herrn-  
 baag* is of no Profit to him or his County, and  
 “ this is a Truth of which his illustrious Rela-  
 “ tions have often try’d to give a plain Demon-  
 “ stration.

“ ’Tis true, the building of this Town hath  
 “ brought a great deal of Money into this Pro-  
 “ vince, and does so still. Yet the Sovereign  
 “ hath no Profit by it, and the County but a very  
 “ inconsiderable one. The Emolument which a  
 “ few of his Subjects thereby enjoy cannot balance  
 “ the Detriment it brings to others, which at last

cumbrances. So they paid but the intrinsic Value for the same.  
 They paid nine Years together for their Protection yearly, no  
 more then 250 Guilders. Now any body may judge if this  
 Sum is too large to pay for a Place which contains about one  
 thousand Inhabitants. And where can you find the Profit the  
 House of *Budingen* hath had by them ?

“ must



“ must make the Lord of the Manor a Loser,  
 “ or must do so in time to come. The Maxim,  
 “ *The more populous a Country is, the greater is its*  
 “ *Sovereign*, proves true only among great Mo-  
 “ narchs, who have their standing Militia, and  
 “ who have Revenues from the Excise that is  
 “ paid for all Commodities. Here the Case is  
 “ otherwise; the Sovereign hath of his Subjects  
 “ no more than the customary Taxes, besides that  
 “ the Tenants and Tradesmen must defray the  
 “ Incumbrances of the Empire and the Circle.  
 “ These last are regularly paid, when the Num-  
 “ ber of the Inhabitants does not raise the Price  
 “ of Victuals. Here the contrary happens: Ma-  
 “ nufacturers and Tradesmen are obliged to pay  
 “ more for their Living than they did formerly;  
 “ for the building of *Herrnbaag* hath augmented  
 “ the Buyers, and other Prices of Goods cannot  
 “ be raised in proportion to this. These last are  
 “ mostly sent Abroad, so they must be Sufferers  
 “ by it, if not ruin’d; and this the more, as the  
 “ Tradesmen of *Herrnbaag* work so much for this  
 “ County, whereby the Business of other Inha-  
 “ bitants sinks and makes them poor. The Num-  
 “ ber of your Tradesmen is so great, that the  
 “ Products of the Land is not sufficient to pro-  
 “ vide for them all; so the old Subjects, as well  
 “ as those at *Herrnbaag*, are obliged to buy of  
 “ Strangers, and by these means, the Money that  
 “ arises from our Necessaries goes into other Coun-  
 “ tries. The Waggoners only have had some  
 “ Profit by these new Buildings, but this only  
 “ subsists till the same is finished, or till the  
 “ Builders have provided themselves with Car-  
 “ riages. Where is also the Profit you think that  
 “ the Sovereign hath by you? Is it that his Sub-  
 “ jects who are obliged to pay him Taxes, to  
 “ serve him, &c. are rendered poor by degrees,



“ and incapable to pay their Dues? Or do you  
 “ imagine it is in that, that others are rich which  
 “ likewise are his Subjects, but who pay him only  
 “ the fourth part of the Taxes, which the very  
 “ lowest of his Inhabitants must pay him? I tell  
 “ you what I think, and humbly hope you wont  
 “ take it amiss. I will say nothing of other Scruples  
 “ altho’ they are founded upon a sound Polity.”

Count *Zinzendorf* answered :

“ I believe you jest in your reasoning upon my  
 “ Bailiffship, or I should wonder that you, in good  
 “ earnest, could think, that I should solicit you  
 “ to give me this Office at *Herrnbaag*. I did not,  
 “ want to be your Master’s Bailiff, but I would  
 “ only be yours. You should not write to me  
 “ in the style of a Lawyer, tho’ I am acquainted  
 “ with the same, and disapprove it; but you should  
 “ have been sincerely open-hearted. You should  
 “ not cast Reflexions upon the *whole*, which can-  
 “ not be alter’d to every new Counsellor’s liking;  
 “ but have given me Orders about Things which  
 “ more in particular take their Origin from that  
 “ *whole*. I then should have taken pains to put  
 “ the same into a prompt Execution, and to or-  
 “ der all things so that another Person would be  
 “ found to succeed me. For I see very well that  
 “ both Parties have grown mistrustful in my  
 “ Absence, and that a Community, which the  
 “ greatest Princes do honour, cannot suffer to  
 “ receive such Letters as hath been done when I  
 “ was not present. I won’t enter into any De-  
 “ tail, I’ll forget what is past, if Time to come  
 “ only proves better (6).

(6) It is quite against Count *Zinzendorf* that any Enquiry be made into his Proceedings, and that Measures are taken according to the Observations made about them, which did not agree with his Intentions.

“ We



“ We know a Count of *Budingen* as Sovereign,  
 “ and therefore did depend upon him to grant  
 “ us what he could : And I never should advise to  
 “ make Complaints to the Emperor, if he would  
 “ not stand to his Word ; but I should petition  
 “ him to grant us the Term of three Years,  
 “ which is fixed in the Constitution of the Empire,  
 “ after which I, and all that are of my Opinion,  
 “ would become Emigrants, and leave the empty  
 “ Houses behind us, as we have done at *Pilgerub*  
 “ (7), except the Sovereign should prolong this  
 “ Term, in consideration that these Buildings  
 “ have cost more than a hundred thousand Guil-  
 “ ders, till we find another Abode.”

“ However it is true that great Monarchs seem  
 “ to like us better than petty Princes do, for  
 “ the Empress Queen of *Hungary* would have  
 “ returned us more Favours for this Loan at 4  
 “ per Cent. than the House of *Isenburg* (8).”

“ We wanted, nevertheless, very often by our  
 “ different Establishments this half Million we  
 “ have employed in these Territories. The general  
 “ Diaconate does not like it yet, and is sorry that  
 “ this Capital is not in their Coffers ; nor would  
 “ they be contented if even part of the same should  
 “ be unlawfully re-demanded before it becomes  
 “ due (9). “ Dear

(7) Count *Zinzendorf* always mixes his Menaces with kind Expressions. Here he wants to become an Emigrant in three Years time; so he ought not to complain when his Desire was agreed to in the Year 1740.

(8) Here he mentioneth 300000 Guilders, and a little afterwards he tells Mr. *Bulsinger*, a Member of the Privy Council, of 400000. As for the half Million, which he says the *Herrnhuters* had laid out in these Territories, it is one of their ways to make a Shew.

(9) What had their general Deaconship, whose Character you will find Sect. 22. to do with the Loan of a private Person ? This fine College really speaks of the Money of their Brethren as of a Property, and Count *Zinzendorf* calls it unlawful,



“ Dear Counsellor, to cut short, I have no Proposals to make, have you any, let me know them, one, two, three, four, &c. in as plain and free manner as possible. I assure you, I and my Friends will jointly do all we can to make both Parties easy, by procuring their Tranquillity, and I'll take care that I am the greatest Sufferer in Cases wherein each side must suffer. All this I'll do out of Love and Fidelity, more particularly out of a true Veneration I have for your Master and his Relations, whose Consent we always supposed; and without thinking of their Objections. This is all I had to say to you, and all I have to do.”

To this Count *Zinzendorf* received the following Answer, the 9th of *February*.

“ Your Honour seems displeased with my Letter, and to disapprove my Conduct; several of your Expressions and Reproaches make me think so. I find no Pleasure in the Community's Discontent. For this Reason I will not enter into any Detail, but shall only observe, that I am so far from having cultivated any Suspicion, that I never have raised any. Its Birth comes from the Connexion Affairs have at *Herrnhaag*, and from several Rules there, and I have tried rather to remove the same than to nourish it, which I can prove by authentic Records. 'Tis true, my Lord, that the Counts of *Meerboltz* have borrowed of you 300,000 Guilders at 4 per Cent. to reinstate their domestic Affairs, but it is undeniable, that the Contracts made for this Loan have brought forth the Suspicion you complain of. I wont here observe, that you at least have 6 or 7 per Cent. Interest for your Capital, nor will I doubt that lawful, that the House of *Meerboltz* would pay again the Sum of 150000 Guilders. But he thought it to be lawful when Mr. *Beuning* was obliged to recall the same Sum.

“ Husbandry



“ Husbandry, Diligence, and heavenly Benedic-  
 “ tions have their Influence in it. But this I must  
 “ needs say, that if the real Interest of my Lords  
 “ moved you to lend them this Sum, you would  
 “ have been fully satisfied with the Payment of  
 “ Interest either in Cash or in Grains, having the  
 “ Writings in your Hands, which, if thought  
 “ proper, could have been confirmed by the Au-  
 “ lic Council of the Empire, and you would  
 “ have taken no Possession of these mortgaged  
 “ Lands. If you maturely consider it, you will  
 “ find the Sources of all Differences in the Con-  
 “ tracts, and thence you’ll see that they began in  
 “ the Time of Counsellor *Nitschman*, who for all  
 “ the Pains he took, could not entirely quench  
 “ them. All this I can prove whenever it is re-  
 “ quired, and I believe they never will cease till  
 “ these Contracts are void. Mr. *Beuning* is not  
 “ to be blamed that he went upon a sure foot-  
 “ ing, and that he does so still; nay I take it  
 “ to be his Duty. But who can deny, that he  
 “ could have had Security which would have  
 “ caused no Suspicion, and this Truth hath a  
 “ great Influence in the Affairs of *Herrnbaag* in  
 “ regard to their Connexion. The Difference  
 “ of so many sorts of People that cultivate these  
 “ Lands, the private Interest of every one of them  
 “ which here interferes, the Independence they  
 “ claim a Right to, the Confusion which so  
 “ often arises from this Pretension, their Habi-  
 “ tation amongst the old Subjects, who hate them,  
 “ seeing that they only pay the Taxes; this I say  
 “ are the Rocks, whereon the Harmony and Con-  
 “ cord are staved to Pieces. *Herrnbaag* by itself  
 “ would not cause so much Trouble (10). To

(10) Their real System was not known yet at *Budingon*, for  
 the Letters which we have alleged, Note 4. to Sect. 12. were  
 now produced for the first Time.

“ this



“ this Place my Lord hath granted Privileges;  
 “ and it still enjoys the same; notwithstanding  
 “ he did not imagine this Town would ever be-  
 “ come a place of any Importance. Prudence  
 “ requires now, to prevent the Ruin of the old  
 “ Subjects which this new Town threatens. This  
 “ is the Reason of the two Letters, which you  
 “ think too harshly written. It stands to Reason  
 “ that the Sovereign must take more Care for the  
 “ Preservation of his old Subjects, whereupon his  
 “ Revenues do depend, than for new ones which  
 “ yield him hardly any Profit. If *Herrnbaag*  
 “ payed alike with other Towns, its Inhabitants  
 “ would be permitted to gain as much as other  
 “ Subjects do. But to enjoy all Liberties, in a  
 “ Place that daily grows more populous, and to  
 “ leave the Sovereign nothing but the Shadow of  
 “ Sovereignty, without Profit, are most incom-  
 “ patible Things.”

Count *Zinzendorf* declared, the 11th of *Feb.*

“ I for my part agree to all that you say (11),  
 “ but no sooner come Matters to be adjusted,  
 “ but the other Party hath so many Objections,  
 “ that it is very hard to answer them, and then it  
 “ is said, *what hath been written, is written*, else  
 “ there could be no Dealings in this World. I  
 “ opened my Mind to your Lord in regard to  
 “ the Affairs of *Meerboltz*, and he will, I doubt  
 “ not, tell you of it. I hope that after two or  
 “ three Years time there will be no more use  
 “ made of the Word *But*, if you only deal with  
 “ me from the bottom of your Heart, except  
 “ when that invincible Error, we are but human  
 “ Creatures (*Homines sumus*) should occasion it.”

(11) Here he disapproves Things which he before called the Accomplishment of his Desires (See Sect. 5.) for all that every thing was ordered to his Mind.



The same Nobleman gave a Description of himself in a Letter to the Sovereign, the 10th of *Feb.* saying,

“ If ever you have been pleased to take me for  
“ an honest Man, you’ll receive this Letter as  
“ it is, and wont think me able to debase myself  
“ so far at any time, that I should make use  
“ of Metaphors to hide my Sentiments (12).

“ These and all my Expressions you may believe  
“ to be always the best that I know of, to declare  
“ my Mind. If I do not this as it ought to be,  
“ it is not the fault of my good Will, but it happens  
“ because I cannot do it. Nobody is under  
“ more Concern than I, if my Friends cannot understand  
“ me. For I never have dealt with Intrigues,  
“ but have learn’d to maintain the Ways  
“ of our Lord, that are so full of his Love towards  
“ me, and in which he leads me, by a  
“ Method which is not common, and therefore  
“ is often for a while disliked, but hath at last  
“ always been found to be very true and simple.  
“ This some take to be the most refined Politicks,  
“ not knowing that divers Methods may produce  
“ the same Effect. My Character, which I by the  
“ Grace of the Lord have shewn wherever I have  
“ been is, that I am open-hearted, compassionate,  
“ reasonable, and easy to deal with. And because  
“ I have always, before the beginning of any Negotiations,  
“ been more anxious to prevent other  
“ People’s Loss and to secure their Gain, than  
“ they were themselves (13), hath render’d my  
“ simple Method more agreeable, that of itself is  
“ a little rough. You will wonder how I came

(12) Honesty really is a Virtue without which no Dealings can be made good. Judge now if Count *Zinzendorf* made here any use of the same.

(13) The Fruits shew if the Tree is good or not. Fair Promises make not bad Actions. Of these you may judge by what we have observed, Sect. 12. Note 4.

“ to



“ to give a Delineation of my Character, which  
 “ does not agree with what several Writers have  
 “ given of me, and which is not commonly done  
 “ by a Man himself. But behold here one Ef-  
 “ fect of this Simplicity, and, I think, I derive  
 “ a Right from the innumerable Calumnies that  
 “ are spread of me, to tell my Friends the Truth  
 “ of myself. For this I may say with Joy after  
 “ St. *Paul*, My Neighbours do not like me. Be-  
 “ sides it is of a great Consequence to know per-  
 “ fectly well what I am ; for many things do  
 “ depend upon it (14).”

“ I just now saw one of your Letters to Mr.  
 “ *Beuning*, which makes me write to you. For  
 “ you mention therein my Name afresh, and seem  
 “ to think as if you did me some Service in the  
 “ Affair of *Meerboltz*. Did you believe and ap-  
 “ prove of what I say you would not plague me  
 “ so often in this manner, nor repeat it thus, for  
 “ all that I have made you frequent Remonstrances  
 “ about it. I have nothing to do with *Marien-*  
 “ *born*, but to move in one or two Years time  
 “ what was put up there for thirty.

“ I often told you, that Mr. *Beuning* hath bor-  
 “ rowed Money at 4 per Cent. towards this Loan,  
 “ and the greatest Sum of me (15), and that I  
 “ possess part of the Goods at *Marienborn* in-  
 “ stead of Interest, notwithstanding that what  
 “ hath been transacted with *Meerboltz*, was against  
 “ my Will and unexpected to me. For reflecting  
 “ upon the bad Consequences these things would  
 “ have, which I foretold, I declared to our Com-  
 “ munity, partly directly, partly after my Re-

(14) Count *Zinzendorf* cannot for this very Reason take it  
 amiss that we give an Idea to the Publick of his System, by  
 publishing these Records.

(15) Mr. *Beuning* in his Letter contradicted this, See Sect.  
 12. Note 4.



“ turn, that I entirely disapproved this Negotia-  
 “ tion with *Meerboltz*, but that I, out of Regard  
 “ for the Love and Civility I then met with from  
 “ your Side, would freely sustain the Affairs with  
 “ *Budingen*, nor do any thing therein by which I  
 “ could be said to be the Gainer (16).

He proceeded to give an Account of the Con-  
 duct of the Count of *Meerboltz*, criticises the same,  
 and wanted to know this Lord's Intention ; or if  
 the same only wanted to satiate himself in the  
 Persecution of the *Moravian Church* : to which he  
 adds,

“ This is of greater Weight. If *Meerboltz* be-  
 “ gins to quarrel with the same I shall have a good  
 “ Opportunity to lay open that quack-scribbling of  
 “ those Writers that have attacked us. A Prince  
 “ of the *Roman Empire* hath no more Reason to  
 “ ground himself upon these Writings, than if  
 “ one out of some Books would Demonstrate,  
 “ the *Calvinists* were not to be suffered in the  
 “ Empire (17).”

At last he said:

“ But dearest Cousin, I don't make a Joke of  
 “ your Displeasure. My Cousins at *Wachterstach*  
 “ have not troubled themselves to shew me any  
 “ Friendship, and if I reason as a Man of Sense,  
 “ I must think, that they at *Meerboltz* don't like

(16) Every thing about this Loan was done by Count *Zin-  
 xendorf* and not by Mr. *Beuning*, who, if he himself had trans-  
 acted these Matters, would not have put so many things in  
 the Contract relating to the *Moravian Church*. The former  
 acknowledged, in a Letter written by him in the Month of  
*May, Anno 1745*. That he had been restless till he had pro-  
 cured 150000 Guilders for both his Sovereigns. By this he  
 says that he was instrumental in the Negotiation for the Loan,  
 and he protested against the Contract for the same. See Sect.  
 12. Note 4.

(17) He ridicules here all Writings against him, and stiles  
 his Community the *Moravian Church*, contrary to what he  
 said before of the same. Sect. 2, and 38.

“ me



“ me at *Marienborn*, I wont be hated by them;  
 “ and this made me move from thence. With  
 “ *Budingen* it hath not been so: you loved me as  
 “ dearly as I did you. Your late Spouse, the  
 “ dear General, and all your dear Children were  
 “ not only civil and benevolent, but quite con-  
 “ fident with me, and it vexed me most sadly  
 “ to find your Love to be cool about a Year ago.  
 “ You cannot think that I am indifferent to  
 “ you, because I don’t come so often to you.  
 “ Innumerable and continual Occupations, hinder  
 “ me, to dine twice a Week with Persons of Qua-  
 “ lity; and I cannot forbear to shew how they  
 “ disturb me notwithstanding all my Phlegm. So  
 “ you must impute the Fault to these. You for-  
 “ merly liked *Herrnbaag*, now it seems you don’t  
 “ mind it, or think the Place no more so profit-  
 “ able for you (18). It is by the frequent Mu-  
 “ tations of the Inhabitants, impossible to establish  
 “ a Poll-Tax, and even the King of *Prussia*  
 “ agreed to this because he knew that it could  
 “ be no other ways (19). The Imposts have  
 “ therefore been laid upon the Houses and Rooms,  
 “ &c. thinking you would have the surest Reve-  
 “ nues by paying you so much for every Room,  
 “ as the number of the Buildings is so consider-  
 “ able. I cannot imagine where one could  
 “ make more Profit, than you have, of an empty  
 “ Ground, except at *Amsterdam*, for I have paid

(18) The Count of *Budingen* used him civil as long as he  
 thought he had to deal with an honest Man; but changed  
 his Conduct after he found that Count *Zinkendorf* was not  
 the Man.

(19) This arbitrary Alteration of the Direction is an essen-  
 tial Point in the *Moravian* Church without the Help of which  
 their most dangerous Connection (Sect. 22) could not be main-  
 tained. If a County should be only inhabited by this set of  
 People, they soon would depopulate the Land if every Thing  
 was not done according to their liking.

“ for



“ for my three Houses this Year above three hundred Guilders (20).

“ I have two Baronies in *England*, for one of these I pay yearly no more Ground-Rent than one white Rose; for I paid the rest when I bought it, and nobody will trouble me hereafter. For the other, which contains more than ten thousand *Huses*, I pay no more than 300 or 400 Guilders. All such Things are according to the first Agreement, so the Alteration in the Taxes is of no Consequence, if they are regularly paid in, and there remains no fear of any frivolous Disputes from this quarter.

“ Pray favour me again with your Love and Confidence, or tell me wherein I have offended you. Tell me freely how you like *Herrnbaag* shou'd be, and I'll do any thing that lies in my power (21). But let me see once every thing settled that I may not here only live in Troubles, enjoying every where else a perfect Tranquillity. For it is impossible for me to stay here always, as it hath pleased the Lord to commit twenty such Places to my Care.

The late Count of *Budingen*, being an extraordinary mild tempered Person, gave for Answer; That he himself did not like any Alteration, as long as Experience or other evident Proofs did not persuade him to the contrary, and that he wish'd to adjust their mutual Differences in an amicable manner without any Rigour, as well those which the *Moravians* had with his Cousin at *Meer-*

(20) They laid the Taxes upon the Rooms, and would not pay any Ground-Rent. If the former were not inhabited the Revenues of the Sovereign were lessened; and this they had always in their Power to effect. So they often threatened to leave the Town entirely, which they, by the same Means, wanted to make of more Importance.

(21) The sequel of our Narration will prove that this was but an outward shew.



*boltz*, especially those that arose from their pretended Independence. A Conference was holden between Count *Zinzendorf* and Counsellor *Brauer*, who had plain Power from the Count of *Meerboltz*. This passed with great Civility. The subject of it was the Complaints of *Meerboltz* in regard to *Marienborn*. To these Count *Zinzendorf* declared himself in the most reasonable Terms, and made no Difficulties, not even upon such Points as he could have found ground for them. But to the Grievances of *Budingen* he pretended to be a Stranger; and wrote the 13th of *February*,

“ I am entirely a Stranger to these Affairs, and  
 “ don’t doubt to many Differences. It is impos-  
 “ sible to avoid them, when Justice makes two  
 “ different Contracts in the space of six Years,  
 “ by which the Statutes of the Places were never  
 “ regulated, as I always undertake to prove (22).  
 “ And it is better that the Sovereign confirms the  
 “ same than to draw them up by the way of a  
 “ Contract.”

By these means he used to learn the Count of *Budingen*’s real Intention, who referred himself to his Letter of the 30th of *January*, and that of the 9th of *February*. This Lord further declared, that the Inhabitants of these mortgaged Lands could not be independent, and they caused great suspicion, by regulating their Affairs at *Herrnbaag*, as well as in the Country, in such a manner that the Sovereign should be deprived of the Jurisdiction in his own Demesnes; and that he could have no more Intelligence of their Affairs, than what they should like to give him. Further, that it was very unjust to pretend he should trust their Specifications and nobody had been sworn into

(22) This proves that Count *Zinzendorf* had already his Views directed to the Statutes he wanted to have confirmed. Sect. 26,



any Office at *Herrnbaag*. The first Article he wanted to adjust whilst Mr. *Beuning* was present, and said, that if they intended to possess the mortgaged Lands for no other Purpose, the Administration of them might be put into the Debtors Hands, and the Creditors satisfied with having the Writings, which, if required, should be confirmed by the Emperor. He would let them farm the Revenues of *Herrnbaag*, whereby all Smuggling could be prevented. To this Count *Zinzendorf* replied: They wanted a great deal of Grain, Fruit, &c. for such a Multitude of People, and therefore it was necessary to have the Possession of these Lands.

He was told: It was easy to pay the Interest, and part of the Capital, in such Necessaries according to a Tax which should be agreed upon, and that it would be the same to *Budingen* to pay ready Cash or this way. He replied: That Mr. *Beuning* was whimsical, and would persist in his Contract for thirty Years, and that if his Cousin, had to deal with them they would see that he was not a Merchant; but that he had an honest Heart, and that then there would be no Difficulties to surrender the Lands in the Bailiage of *Dudelsheim*, if he could only have the Possession of *Leustadt*. That he rather should take but 2 per Cent. to serve his Cousin, if the latter would discharge him from the other Incumbrances, and would adjust the Differences with the Neighbours (23).

These

(23) This he did to make Mr. *Beuning* odious and himself beloved, and for this Reason offered to take but 2 per Cent. Interest for the lent Capital, and thought to have by this devolved the House of *Budingen*. He wondered therefore very much, when the same refused to accept of this Offer, for he laid about the 29th of January, 1747.

"The accidental Idea I had to take no more then 2 per Cent. for the Loan, was but an Effect of my Kindness



These Conferences began to be very frequent after Mr. *Brauer* had made his Report of them. Count *Zinzendorf* did hence perceive that no Objection was made against his Person, as his Proposals were not entirely rejected by talking about them *pro* and *con*. He desired that proposals should be made him in Writing (24). This Affair was then brought before the Council: and the Vote of this College was:

“ That it was a bad Measure to have enter’d  
 “ into a Contract for thirty Years with Mr. *Beun-*  
 “ *ing*, granting thereby such Privileges to the *Mo-*  
 “ *ravian* Brethren, for so long a time, and this  
 “ without knowing them thoroughly, as made  
 “ them begin to meddle with those Affairs, and  
 “ claim an Independency. But that it would be  
 “ still more noxious if things should go on so  
 “ for these thirty Years, by which the House  
 “ of *Isenburg* would be entangled in such Snares,  
 “ out of which there was no Prospect to disen-  
 “ tangle it easily. For the *Moravians* would cer-  
 “ tainly refuse the Money if the Loan should be  
 “ offered to be repaid before it became due, as  
 “ they had done to the Count of *Meerholtz*. To  
 “ raise such a Sum of Money, which afterwards  
 “ would lie idle, would cause a great Loss. That  
 “ they would certainly begin a Law-suit if the So-  
 “ vereign should put his Authority in Force, with

“ for you, for nobody in the general Diaconate would hear  
 “ any such Proposal, and I myself thought only once so by Acci-  
 “ dent. I wonder therefore that you give me a plain Refu-  
 “ sal, as if I had not made you a right Proposal for it, which  
 “ would be of Prejudice to you.

(24) This was done to get the Proposals of the House of *Budingen* into his Hands, to make the World believe that he never had any Thoughts of making this Mortgage a Property of his own, and that *Budingen* had made such Offers. For nobody knew then, that he had been so industrious to bring this to his Ends. See Sect. 12. Note. 4.

“ which



“ which they already had threatned the Count of  
 “ *Meerboltz*. They would remain in Possession du-  
 “ ring the same, and so the Evil could not cease.  
 “ Before the Expiration of the Contract, it would  
 “ be an Impossibility to come to the Possession of  
 “ *Leustadt*, which Place they already had let to  
 “ one of their People upon a Lease for twenty-two  
 “ Years, and this Person was to have an Indemni-  
 “ fication in case things should be alter’d. There-  
 “ fore was it thought more proper to chuse the least  
 “ of two Evils. The least of them was reckoned, to  
 “ make them Possessors of *Leustadt*, a Place they  
 “ wanted so much. For they could not deny that  
 “ they had Security enough for their Loan by this.  
 “ (b) No other Subjects did live there, and so all  
 “ Disputes about Religious Matters would be pre-  
 “ vented, and the Administration of other Lands  
 “ in the Bailiage of *Dudelsheim* could be recovered.  
 “ (c) Count *Zinzendorf*’s Proposal to take this  
 “ Loan upon him at 2 per Cent. if the Sovereignty  
 “ should be granted him, could be the easier accept-  
 “ ed, as they already pretended to be Independent,  
 “ and as there lived no other Subjects in *Leustadt*  
 “ that could be sufferers by it. That Sum of  
 “ part of the Capital which was yearly paid, could  
 “ be augmented by the Overplus of the former  
 “ Interest, and thereby every thing might be  
 “ so regulated that the whole Loan would be paid  
 “ off at the Expiration of the Contract. It  
 “ was further resolved, that they should farm  
 “ the Revenues of *Herrnbaag* for a certain Sum  
 “ which should be employed for the quick and  
 “ sure payment of the Loan, and for the other  
 “ Incumbrances upon these Lands. It was  
 “ thought, that Count *Zinzendorf*’s gaining more  
 “ Ground would be of no signification, but that he  
 “ would do more Mischief in other Places of this  
 “ Bailiage wherein lived any other Subjects whom  
 “ he



“ he would bring to his Side, so this would not  
 “ much signify. Moreover it was beyond doubt  
 “ that he in such a long time would meddle with  
 “ these old Subjects, if the old Contract should  
 “ be in Force. This Contract could not expire  
 “ till after thirty Years, if even the Interest should  
 “ be lessened, and that more could be paid than  
 “ the stipulated Part of the Capital when they  
 “ should farm the Revenues of *Herrnbaag*. It  
 “ was thought it would be easy to assign them  
 “ just and Christian Limits in their religious and  
 “ civil Matters, as they would find that nothing  
 “ was done to them with any selfish Views, as all  
 “ Suspicion of gaining any by them would cease  
 “ entirely. Such a Liberty of Conscience could  
 “ then be granted them as would agree with the  
 “ Will of our Lord, and all honest Sentiments.  
 “ A godly honest impartial Person could then be  
 “ put at the head of their Community, without  
 “ whose Presence they should not hold any Con-  
 “ gregations, nor treat about any religious or civil  
 “ Matter. By this their real Mind would be  
 “ sooner discover’d, and, if found without any  
 “ Peril, they might enjoy Peace and Quietness.”

Proposals agreeably to this Opinion were de-  
 livered to Count *Zinzendorf*, with the annexed  
 Condition, that it was agreed, he should become  
 the only Creditor according to his Offers, and  
 should have the Possession of *Leusdt* if he would  
 return the other Lands and Farms, and that the  
 Affairs of *Herrnbaag* should be afterwards regu-  
 lated. This Declaration was made the 8th of  
*March* 1747. He gave to this a short Answer, the  
 9th of *March*, saying:

“ You may be sure the Count of *Budingen* hath  
 “ not to deal with me as with a Merchant, but as  
 “ with a Friend. I don’t care if I lose by him  
 “ some thousands, even should it be ten or twelve  
 “ thousand



“ thousand Guilders. Lose I must, so I must  
 “ only strive to make my Loss as inconsiderable  
 “ as can be. For I reckon it part of my worldly  
 “ Duties to do at this Conjunction any thing that  
 “ tends to your Master’s Profit.”

After these Affairs rested for a while, so that the new Counsellors at *Budingen*, gained time to see a little more of the *Moravian* Constitutions, and to look over the Records and printed Relations about them; from which they learned the whole Proceedings of this People.

Towards the end of *April*, Mr. *Brauer* spoke with Count *Zinzendorf*, who declared, that somebody should farm the Revenues at *Herrnbaag*, and he would bring a Printing-Office to that Town, for which he also would pay a considerable Tax. But he did not explain himself about the Premises Mr. *Beuning* had in Possession, and which they wanted to be independent. The Sovereign wanted nothing more than to get rid of the Obligation this Contract had brought him under for thirty Years. Counsellor *Brauer* made therefore the following Declaration the 1st of *May*,

“ I have not fail’d to make the Report soon  
 “ after my Return of what your Honour hath  
 “ been pleased to tell me about the farming the  
 “ Revenues at *Herrnbaag*, as well as of your In-  
 “ tention to bring a Printing-Office thither. But  
 “ neither my Master nor the General have yet posi-  
 “ tively resolved upon this. They answered only,  
 “ They expected first your Answer to their Propo-  
 “ sals and they should declare themselves about it.

This Declaration was drawn up according to the Opinion given by the Council, wherein this Printing-Office was thought to be a dangerous Matter, as their System was not yet rightly understood; and as many learned Writers seemed to prove out of the Scripture, that the *Mora-*



*rians* were guilty of many Errors, Schism and Diffidence from all the three Religions that are to be suffered in the Empire. *Budingen* would therefore become part of these Offences and help them to propagate their false Doctrines, if such a Privilege should be granted them. And if, nevertheless, the same should be conferred upon them, this Condition was to be annexed, that nothing should be printed there relating to religious or civil Matters, that had not before past the Censurers Hands. But things came not so far that it should have been necessary to consult under what Conditions this Article could be granted them: for Count *Zinzendorf* answer'd in a general Declaration;

“ I wonder at what you say about the Printing-Office, I never did want any Concession for it,  
 “ and think I have no Occasion for it, for all  
 “ things that belong to me must enjoy the same  
 “ Privileges which I have in those Places where I  
 “ am (25). The General hath as far as I know  
 “ no Coregent, and I do not intend to be forced  
 “ to such things as to do that good-natur'd Action to put them again in the Possession of the  
 “ mortgaged Lands (26).

“ I have

(25) Hence you may see how far Count *Zinzendorf* extends his Business. He thought the Count of *Budingen* would give the Concession for the Printing-Office if there was paid for the same the yearly Revenue of 150 Guilders. But when he found that this would not do, he began to consider the keeping of this Office as a Privilege granted already, for which he had no Occasion to ask for any Permission.

(26) Count *Zinzendorf* was of the same Mind with Mr. *Brauer*, about the Possession of these mortgaged Lands; for this he declared in a Letter to this Gentleman which we have recited in this Paragraph. By this he induced the Sovereign to agree that he should become the sole Creditor. No sooner did Count *Zinzendorf* understand that the Count of *Budingen* made no Objection against the Proposal, but he appeared as a Mediator, having all the while the Instrument of Mr. *Bauning's* Cession in his Pocket. See Sect. 12. Note 4. This was  
 so



“ I have nothing at all to do with these Pre-  
 “ mises, and I'll return Mr. *Beuning* the Con-  
 “ tract I made with him, if you require it, to  
 “ make your Negotiation quite free (27). I won't  
 “ farm *Herrnbaag*, I shall not stay long there,  
 “ and perhaps shall not see the Place for some  
 “ Years. I have taken so much Business upon  
 “ me in *Silesia*, *Holland*, and *England*, that I shall  
 “ have no time to stay here. All my Proposals  
 “ were made with the Intention to double my  
 “ Cousin's Revenues at *Herrnbaag* by an easy me-  
 “ thod, and this so much more, as I know that  
 “ these will lessen by the same degrees as the  
 “ Number of Inhabitants will do (28). I spoke  
 “ to you about the Printing-Office, as I had  
 “ done with the late Counsellor *Meyerhoff*, only  
 “ to satisfy Mr. *Stors*, for I do not like to  
 “ hurt a Child; much more to wrong one of  
 “ his Rights. But I never took it to be a  
 “ Concession, when I was invited to bring the  
 “ said Office hither, which hath been done four  
 “ or five Times (29).

“ This Office belongs to the Synod of the  
 “ *Moravian* Church, and ought to be wherever

so rude an Answer, that it gave Suspicion, that he intended something else than to deliver up the Farms, and to be contented with the Writings and the Possession of *Leusstadt*.

(27) In the mean Time that he assured *Budingen* would find he had not to deal with a Merchant, he was about bringing the Mortgage into his own Hands. See Sect. 12. Note 4.

(28) Count *Zinzendorf*'s Behaviour was so civil only to make himself Creditor to the House of *Budingen*.

(29) What he tells here about an Invitation given him is a notorious Falshy. For his own Letters are at hand, in which he desired to have the Concession for the Printing-Office after the House of *Meerboltz* had forbidden the same to be kept at *Marienborn*, in the Year 1744 and 45, which Orders they did not obey. Nor would he in the Year 1747, when he wanted to bring this Office to *Budingen*, have offered the yearly Payment of 150 Guilders for the same if he had thought himself authorized to keep it there.

“ that



“ that is, for it is under its Censure, and works  
 “ only for the Community. It was therefore an  
 “ easy matter to assure Mr. *Stors*, that the same  
 “ would do him no Prejudice, as there would be  
 “ no Book printed therein, that had been printed  
 “ for any other Bookseller. The same can also,  
 “ along with the Seminary, be transported to  
 “ another, if the former is not permitted to  
 “ be here. Because I never shall, so long as  
 “ I live in this World, act contrary to the  
 “ Will of my Superiors : for all that, I think it  
 “ below my Condition to ask for Permission of  
 “ things that in themselves are but just, but I shall  
 “ always resign my Will to theirs, without any  
 “ regard to Right or Generosity on their Part.  
 “ I promise you therefore that I shall leave my  
 “ Abode here, and all that belongs to it, at the  
 “ farthest, towards next Winter, if things con-  
 “ tinue in their present Situation.

Mr. *Brauer* answered to this :

“ I shall make the Report of your Letter very  
 “ soon, but in more moderate Terms. I'll not  
 “ throw Oil into the Flame, your Equity, Love  
 “ and Esteem for my Lord, would have been put  
 “ beyond all Suspicion if the change of your  
 “ Abode was not to be made so soon.”

Count *Zinzendorf* replied :

“ What I wrote to you was not for you to show it,  
 “ but to let you see the very bottom of my Heart.

A few Weeks after this he sent word, that he would take *Leustadt* in his Possession at 2 or 2 and a half per Cent. out of mere Love for the Sovereign, if he could have the same by a Contract to buy it, wherein the Sovereign could put some Clauses regarding a Release of the same Town, besides reserving certain Rights, the Maintenance of which by Law-Suits, hath been the Ruin of many. He, on his side, wanted only such Privileges



leges as would serve to preserve their religious Rules, and for to encourage others to come and dwell with him. To this he added :

“ But if you have chang’d your Mind about this, as you have done with regard to *Herrnbaag*, it is a thing indifferent to me ; more especially as I am certain I shall have no Profit, but lose by it, and as my Views are only to make you rejoice, and to render your Services fruitful and memorable to the House of *Isenburg* (30)

This Letter gave no Satisfaction to Mr. *Brauer* ; who answered he had not yet made the Report of the Count’s two last Letters, for he was sure this would have given the Sovereign a worse Opinion of several things, and that his Lord had taken no further Notice of these Affairs.

To this Count *Zinzendorf* answered :

“ I don’t send you Letters to make a Report of them, but to give you private Notice. I don’t know what Ideas your Prince can have that could be still worse. I absolutely want him to trust me, or else I’ll drop the Matter en-

(30) This should separate the Count of *Budingen* for to make him not take care of the Means used by them to become Proprietors of the Sovereign’s Demesnes, and for that Reason Count *Zinzendorf* wanted to have an Access to the Archives of *Budingen*, to which purpose he asked the Counsellor of the Regency then being, *June 21, 1743*.

“ Could not a little Chest, with strong Locks, find room in the Archives of *Budingen*, which might be marked that it might be found again a hundred Years hence, without reflecting upon the same ? And would you be so kind as to charge yourself with this Affair ? I have at *Genove* and *London* many important Records and Deeds in very good Security, but so many about such Affairs are not fit to be in other Places, but in such as are near to the Metropolis of the Community.”

But who knows what sort of Documents he would have brought there, and what would become of this Archive if they should have been admitted to come into it.

“ tirely



“ tirely, even only for this Reason. I have no-  
 “ thing to do with *Leußadt* nor with the other  
 “ Farms, for they do not belong to me, nor will  
 “ I have them, since that I heard the Gene-  
 “ ral meddles with this Affair. What I did  
 “ was done out of Love and particular Esteem,  
 “ partly out of Duty. To this you must add,  
 “ that I spoke friendly and cordially to you,  
 “ and I’ll continue to do so if you yourself makes  
 “ me any Proposals (31).”

But

(31) It is surprizing how Count *Zinzendorf* cloaks his Intentions. Here he says that he had nothing to do with the mortgaged Farms, and it hath been proved before, Sect. 12. Note 4. How busy he was to become the Possessor of the same, and Mr. *Beuning* in a Letter of the 7th of *March* 1747, told his Administrator:

“ Go to our Papa and ask him what he wants to be done,  
 “ for I have signed over my Goods to him.

Count *Zinzendorf* says he should not like to possess these Farms, and moves in the mean Time for the Continuation of the Negotiation, and when this was complied with, he made the Question if he could not have *Leußadt*? And answered, after it had been told him that he could buy the same, that he would take a Lease of these mortgaged Lands for 99 Years, according to the Custom in *England*, so that he should be Possessor of the same by giving the Loan, and the Contract need not be altered. He found afterwards that this Proposal would not be approved of, therefore he offered to make an exchange for *Leußadt* with the Village of *Lindheim*; which last he pretend to have acquired of the Baron *Schrautenbach*. But he repeated his good Intention for to obtain *Leußadt*, when he found that all these Offerings were rejected: and wrote therefore to Mr. *Brauer*, Jan. 27, 1748, thus:

“ In the mean Time that I would disengage my dear Cou-  
 “ sin of the Mortgage to Mr. *Beuning*, and that you dis-  
 “ annulled my Plan of exchanging *Leußadt* for *Lindheim*, the  
 “ former of which you could make no Profit, but which was  
 “ of equal Value to me with *Lindheim*, notwithstanding that  
 “ *Leußadt* is of more Importance. I opened Negotiations with  
 “ others and always was left in the Lurch, so that I nego-  
 “ ciated 100,000 Guilders with the *Dutch*, and had made a  
 “ Cession of that fine Town of *Trebus* in *Upper-Lausnitz* to  
 “ the Baron of *Schrautenbach*, to no purpose, for I never have  
 “ heard any thing of the Matter, and am not used to make  
 “ any offers in a Hurry.”

I very



But the danger in which the Sovereign was entangled, was already too well known, and it appeared from former Negotiations, that things did

“ I very well know that you may give a slight Answer, by asking me, who obliged you to be so serviceable? and it would be a hard matter to answer this Question; for it is a true Observation of the *Italians*, that there are certain Moments which one ought to take care of. This every body knows; but he that does not mind the Profit of his Neighbours, without his private Interest, can't have an Idea of such free Services. These I perform. I had no other Reason to offer in writing to take the Mortgage in hand, to the good of the House of *Budingen*, to give the Possession of the same again into the Sovereign's hands, but that I had Money ready for this purpose. Nor had I any other Reason for to exchange *Leusstadt* for *Lindheim*, but that I did not want so large a Commodity for the boarding of Children, whereto I could not make any use of an *active* Jurisdiction. For I have given away more than one thousand of Subjects, without having any Money for them, only to make me free of the Embarrassment in an easy way to the same, but never did I strive to increase the Number of them.

“ My Seat in *Lausnitz* will meet with the same Fate as that of the Castle, *viz.* to be a Nursery for young Children, as I have had no Answer to my kind offer about exchanging *Leusstadt* for *Lindheim*, which last I have given back to the Baron of *Schrautenbach*, after he had ordered the same to me; for I just now understand that *Herman* (who farmed *Leusstadt*) hath so an inviolable Right and Title to the former Town, and you have rejected my kind Offers, which you seem'd to like first. But I won't refuse to serve you for all that, if you ever should chuse to make such a Change without that I should be the Gainer by it, for the Recess of the Administration given in the Year, 1744, authorizes me hereto.”

Reason tells every body that Count *Zinzendorf* wanted to become a Sovereign in these Territories. Mr. *Beuning's* Letter to his Administrator *Shuckard*, written in July, 1747, a Month after *Budingen* had obliged the Inhabitants to do Homage, whereby Count *Zinzendorf's* Views were frustrated, will serve as a further proof of this:

“ I can't say that I did every thing with the Consent of my Heart, and I foresaw the present Accidents. Perhaps it is good that such Things happen in the Beginning, and,  
N. B



did grow always worse by using these Means. This brought the Sovereign to the Resolution to avoid these by the surest Method. The Disputes began about *Beuning's* Pretension to the Independence of all the Inhabitants of these mortgaged Lands, and to a Jurisdiction which he himself would administer during the Contract. All these were Strangers, not one of them had done Homage, and therefore the Council at *Budingen* gave the following Opinion :

“ All the Revenues had hitherto been left in the Creditors hands without deducting one Farthing. That it was but just he should pay

“ *N. B. for to tell the Truth, it was but an Essay if Masters would go on so or not, and nothing else. I wish only that if we were to go on upon the old footing, they would order things so that at last there would be nothing spoil'd. I never despised the Council, but I could do no otherwise, and I find myself well enough by making use of the same, and it is certainly better to be obedient than to act stubborn.*”

This blind Obedience caused Mr. *Beuning* to write to the Sovereign of *Budingen*, February 15, 3748.

“ It was to be wished that dear Count *Zinzendorf* would follow the Advice of his Friends, for using the common Ways in temporal Affairs. People would return him then more Thanks, and he would not expose his Inclination for to serve any body in worldly Affairs, to so many suspicious and sinister Interpretations. But, if you will ever believe me, I take the Liberty to assure you that Count *Zinzendorf*, according to his own domestic Affairs, which I know perfectly well, cannot meddle with my Affairs, I have with *Meerholtz*, or *Budingen*, without hurting himself very much, and all that he has done were the effects of his Love towards you.

If you confront this with Mr. *Beuning's* Letter to his Administrator, (Sect. 12. Note 4.) you will see that they are under an absolute Obligation to write as they are ordered. And Count *Zinzendorf* wrote to Mr. *Brauer*, June 30, 1747.

“ I ask the Favour of you to tell me once the Reasons that made you think I wanted to make a Property of the Farms, even if you should do it a Year hence. For I call the Saviour to witness, that I never intended it, nor do not know what I should do it for, and that whoever makes you believe so is a Deceiver.”

“ himself



“ himself in this manner the Interest and part of  
 “ the Capital, but his being Independent was not  
 “ necessary to this, much less that he should exert  
 “ a Jurisdiction over the Inhabitants of these Pre-  
 “ mises, and such as should have any Complaints  
 “ against them. It was agreed, that it would  
 “ be good, that the Inhabitants that had done  
 “ no Homage should do the same, whereby their  
 “ giving the Hands should, to shew them still  
 “ more Mildness, serve instead of an Oath. That  
 “ Mr. *Beuning*’s Administration should be con-  
 “ firmed, if they had thus acknowledged the  
 “ Sovereign, tho’ with this Condition, that the  
 “ Lands should never come into Count *Zinzen-*  
 “ *dorf*’s Hands, who had began to meddle with  
 “ them, and that none of them should pay any  
 “ Respect to this Nobleman’s Order, nor should  
 “ they give their Consent to any Cession of Mr.  
 “ *Beuning*, in favour of the said Count.”

The Regency added this last Clause, because it  
 was known, (*Vide* Sect. 12. Note 4.) that in the very  
 beginning the *Moravians* had done all they could  
 to bring this Mortgage into Count *Zinzendorf*’s  
 Hands, that the real Creditor Mr. *Beuning* should  
 only lend his Name to deal with the Counts of  
*Isenburgh* upon more easy Terms; that an Instru-  
 ment for such a Cession had been drawn up al-  
 ready, which Count *Zinzendorf* would not put in  
 Execution, in order to obtain under various pre-  
 texts, the Consent of the Counts of *Isenburgh*, for  
 which last Reason all Negotiations had been broke  
 off.

The Sovereign approved and confirmed this  
 Opinion, and brought the same so far in Execu-  
 tion that the Inhabitants were obliged to do Ho-  
 mage on the above-mention’d Conditions, *Anno*  
*1747*, to which they agreed. Mr. *Skukard*, *Beun-*  
*ing*’s Administrator made first some Scruples, but  
 he



he conform'd with the rest, after he had been told that the Administration should remain the same, and he could not be suffered to live here if he would not do Homage like others. Notice hereof was given to Mr. *Beuning* and to Count *Zinzendorf*, who were told that this had been done for the Preservation of the Sovereignty, and for the easy removal of all future Disputes. That here was no Intention to take the Security from the Creditor or to alter the Administration, nor to bring his Capital, the Interest and part of the same, what he had received, into any Danger; so that he could administer these Lands and pay himself as he had hitherto done, and that his Security was rendered herewith more solid, as Justice would be administer'd, only it had not been thought proper to let these Villages go into the Hands of Count *Zinzendorf* or the *Moravians* (32).

Mr. *Beuning* answer'd by thanking the Sovereign for the Grace, Love and Esteem that he shew'd for his Person. He assured that he looked upon him not only as a particular Friend, but as upon a Father; and that it vexed him that he could not have had the honour to pay him his Respects when he the Year before had been at *Herrnbaag* (33). This most obliging Letter was written because he could not consult with Count *Zinzendorf* or the *Moravians*. For as it was known how far their Obedience obliges them, Mr. *Beuning* had the above Notice given him the 16th of *June*, and the Homage was done not before the 23d, and so was his Letter of the 17th sooner written than they could tell him what he should answer.

(32) This was the most surest Method for securing the Rights of the Sovereign, whom every body would have blamed if he had let Count *Zinzendorf* do as he should please.

(33) His Brethren surrounded him so much that without their Leaves he could not go once to *Budingen*.



The Sequel of this Narration, Sect. 16, will shew how they turned every thing otherways; we observe only that the *Moravians* were not so well pleased with it. Count *Zinzendorf* answered the 23d of *June*.

“ I have no Reason to make any Remarks upon what you give me Notice of after that the thing was done, as you *ipso facto* disannul the plain Power I had, and as Mr. *Beuning* can lose nothing if I am silent in this Affair of which you have given him Notice, whereupon he may give an Answer himself. I shall be heartily glad if Mr. *Beuning* finds no more Fault than I in what you have done against the Letter of the Contract (34), and I shall mention nothing to him about the Matter, that I may not disturb him, but leave this to the Parties concerned. But his plain Power is of no more Use to me, and I shall send him the same back without taking any Notice.

“ As for the innumerable Vexations and Complaints of your Subjects against us, I am very sorry that I cannot redress the same at once, and I hope to remedy this in Regard to our personal Connexion with them, for this is not a Place of Rest for us. It is impossible for me to transport the Town of *Herrnbaag*, and I think there live your best and most godly Subjects. All accidental Connexion with us that disturbs you and your Subjects so very often, may be prevented, if you would return the Loan in a couple of Years; give Notice of this

(34) Hence the Intent of this Contract appears that Count *Zinzendorf* wanted to make a Property of these mortgaged Lands, and to make the Inhabitants thereof independent, who never had done any Homage. For the Sovereign had only obliged them to renounce Count *Zinzendorf's* Authority over them.



“ to them all, and make them have Patience till  
 “ then, and till you have paid the Capital at the  
 “ time fixed accordingly. Then could we joy-  
 “ fully see that your Conditions every where had  
 “ changed to the better. This would be the best  
 “ way, and this great Capital would be of real Ad-  
 “ vantage to the Electorate of *Saxony*, which is  
 “ in so scattered a Condition, and which I parti-  
 “ cularly love; it would be with more Thanks  
 “ accepted at 5 per Cent. and the Court  
 “ would be graciously pleased with it. But  
 “ no body would be under more concern than I  
 “ if these continual Innovations should shut their  
 “ Ears to my peaceable Persuasions, and there  
 “ should a Law-Suit begin, wherein the States  
 “ of *Holland* would interfere in Favour of Mr.  
 “ *Beuning*, for they are Fathers of their Subjects,  
 “ and will see Justice done them. For I have  
 “ had no Intention to wrong the House of *Isen-*  
 “ *burgh* in the least, by negotiating this Loan for  
 “ four Years, but to do a very good Service (35).  
 This was answered *June 26.*

“ I shall expect Mr. *Beuning's* Answer with  
 “ that calmness of Mind which the justice of my  
 “ Conduct produces, and will not be against  
 “ that one of the Councils of the Empire judges  
 “ about it. For I have done nothing but to con-  
 “ firm Mr. *Beuning's* Administration, and I have  
 “ made the Administrators promise, that they  
 “ would be my Subjects as I am their Sovereign,  
 “ which I could have done if I had sold these  
 “ Farms to some; so must it then be the more

(35) The Sequel of our Narration will plainly shew, that Mr. *Beuning*, the real Creditor, who before thank'd the Sovereign, that he had taken the Homage of the Inhabitants, was afterwards of a quite contrary Opinion. Count *Zinzendorf* on the same Day that he had Notice given him about the same Proceedings, uttered such Things as Mr. *Beuning* afterwards put into Execution. See Sect. 36.



“ my due as these Lands are but mortgaged.  
 “ Mr. *Beuning*’s Security, his Payments for part  
 “ of the Loan, and the Interest he hath already re-  
 “ ceived, have not been hurted, nor shall I ever  
 “ do any such thing, or trouble him unlawfully.  
 “ Nothing else can he expect of me for his Cre-  
 “ ditors. For no Judicature of the Empire can  
 “ oblige me to have Inhabitants in my Territo-  
 “ ries which will not be my Subjects, nor will  
 “ the same blame me that I have obliged the Ad-  
 “ ministrator of these mortgaged Lands to do  
 “ Homage to me like the rest of my other Sub-  
 “ jects. That I myself take Care of the Admi-  
 “ nistration is far from unjust, because I must do  
 “ so for the good of my other Subjects concern’d  
 “ in this Affair. This last can’t be of any Pre-  
 “ judice to the Creditor, as long as I only want  
 “ to see how my Properties are dealt with. But  
 “ I am sorry that your Honour, according to your  
 “ last, does not find here a Place of Rest. I  
 “ won’t believe that you thought to find the same  
 “ by the Independence of the Stewards of these  
 “ Farms. For this would shake my Place of  
 “ Rest so much that I could not let it be done  
 “ without Complaints and Murmurs, as my Re-  
 “ gency hath done, about your establishing a  
 “ Printing-Office at *Herrnbaag* without my Con-  
 “ sent, which you thought not necessary to have.  
 “ Still you know that this is contrary to the Laws  
 “ of the Empire, and that even a Sovereign him-  
 “ self is not at Liberty to grant a Concession for  
 “ the same without some Restriction. Nor can  
 “ I grant any Concession for this Office, as I am  
 “ not yet convinced that the Inhabitants of *Herrn-  
 “ baag* are my most godly Subjects, which I  
 “ could prove, if I should chuse to depute a  
 “ Commission to enquire into my Complaints, or



“ to put another Justice to your common Justice,  
 “ whom I know perfectly well.

The *Unitas Fratrum* sent the following Day this Letter :

“ The perfect Devotion we owe to his Lord-  
 “ ship, your Master, hinders us from taking  
 “ any lawful Notice of what hath passed in our  
 “ general Synod at *Leustadt*, *Dudelsheim*, and *Robr-  
 “ bach*, and orders us to act as if we knew  
 “ nothing of this Matter, till Creditor and Debtor  
 “ have agreed together. But as you know that  
 “ Trustees are not to wrong in any shape their  
 “ Legatee; you will permit us here to observe,  
 “ that we know the Contents of the Contract,  
 “ and that we also would by our respectful Si-  
 “ lence not interrupt the Possession of Mr. *Beuning*,  
 “ which by the former hath been given to him,  
 “ and which your Chancery so often hath de-  
 “ clared as lawful; and even hath been confirmed  
 “ by a Decree of his Excellency the General,  
 “ which we can produce (36). We remain with  
 “ the deepest Respect,

*Your Lordship's*

*bumble Servants at Command,*

the assembled Deputies of the *Moravian Church*.

In the Absence of our *Syndick*;

*Jacob Shelling* of *Amsterdam*, Assessor for the  
 College of the Elders.

*Ludowick Wilhelm Weis*, Prothonotary for the Re-  
 verend first Chaplain of the Court, and Ad-  
 ministrator of the Calvinist Community.

*Frederick Christian Steinbofer*, M. A. a Vicar,  
 Bishop and Dean of the Seminary for the  
 Abbots of the Lutheran Community.

*Jonas Paul Weis*, General Dean.

It

(36) Mr. *Beuning* was the real Creditor, but now the whole  
*Unitas Fratrum* began to look upon this Loan as their own  
 Property. We observe only, that this *Jonas Paul Weis* who  
 files



It was thought not worth the while to answer this Letter, as the Sovereign had never granted these Dignities which they here appropriated to themselves; and as the Colleges, of which they stiled themselves Members, had never been authorized by the same. Therefore did the Regency only notify to them, that their Letter had come safe to Hand, and learnt by it that the Intention of this Loan had been to make this Mortgage a Property of the *Moravians*, or to make them at least Administrators of the same, and to obtain such an In-

files himself here General Dean, is the same Person that urged Mr. *Beuning* to make his Pretensions over to the Countess of *Zinzendorf*: The same Man wrote to the Administrator, *Schukard*, the 17th of June 1746.

"Thou hast nothing to do but to bring every thing in such Orders that it may be seen at any time, that the Profit is not so great as they imagine at *Budingen*, and that if one is obliged to say something, can answer; It is not so, and that you was obliged to regulate yourself according to the Contract.

For he had understood that the Regency of *Budingen* began to see that they gave 6 or 7 per Cent. Interest for the Loan, and was afraid there should be any Enquiry made into the Matter. The same Person after finding that Mr. *Schukard* was not willing to agree with his Proposals, wrote to the same the 19th of July, 1746.

"If thou art angry with me, tell me what for, and I'll alter the Case, for I don't know any Reason you have for it. If it is about my Letter from *Zeist* (this was the above-mention'd) you must observe that the same mostly was written upon Orders."

Count *Zinzendorf* wrote to one of the Counsellors who had been lately Knighted, 1743.

"I must tell you one simple thing at the Occasion of your being Knighted: I believe it is as reasonable that *Beuning* and *Schellinger* should be made Knights, (at least the former, for to avoid many Troubles he is at when he converses with several Lords and Ladies) as that I should become a Farmer, or that I am one already. But as I am positive that both of them don't declare to become Knights, I ask you, How could we procure them for their Money, a Diploma of Knighthood without their knowing any thing of it?



dependence and Jurisdiction as Mr. *Beuning* wanted to have. Count *Zinzendorf* in a Letter, June 29, explains his Mind to that of the 26th.

“ I had in reality these Farms always in my  
 “ Hands, for the Bailiff *Schukard* was my Ser-  
 “ vant, and Mr. *Beuning* paid him no Salary, but  
 “ I gave these Matters into his Hands for Love-  
 “ sake (37). For I was not curious to take any  
 “ Notice of the same (38), as the Saviour and his  
 “ Souls had no Profit by it, notwithstanding that  
 “ the Establishment of the *Moravian* Brethren was  
 “ one of the most principal Clauses in the Con-  
 “ tract. The Sequel of Things will convince your  
 “ Lordship, that I, for all the Proposals I have  
 “ made you, never had the Intention to settle  
 “ any where in *Isenburgh*, and that all the Nego-  
 “ ciations with your House, have no other Influ-  
 “ ence in mine or my People’s Affairs, than what  
 “ the same have after the Agreements made, that is,  
 “ that it is necessary for any one to look over his  
 “ Properties or Farms. Then you will be sorry  
 “ to have declared a Suspicion without Reason  
 “ for the same (39); which hath caused the *Wet-*  
 “ *teravians* to despise and to hate me so, that they  
 “ won’t be Friends for many Years. This makes  
 “ me rather give way than to interrupt thereby  
 “ my heavy Occupations.”

The same Count wrote to Mr. *Brauer*, June 30.

(37) Mr. *Beuning*’s own Accompts prove this to be a Falstiy, for there it is to be seen that he paid Mr. *Schukard* his Salary, and not Count *Zinzendorf*. See Sect. 12. Note 4.

(38) How can this be when it is proved that he took great Pains to bring this Mortgage into his Hands ?

(39) The Suspicion was not without ground, but we allow that Count *Zinzendorf* never had the Intention to settle here, for we believe that he hath fixed upon no Place in this World, as this would be a Destruction of his favourite Plan, which requires Directors that have no certain abode, and therefore cannot be obliged to answer for their Proceedings. See Sect. 22.

“ Matters



“ Matters grow so bad that I won’t undertake  
 “ to live here any longer. For as my Cousin,  
 “ without hearing what I have to say in my De-  
 “ fence, or any Reason (40), (for it is a mere In-  
 “ vention, that I ever should have thought to  
 “ make a Property of these Farms) gives leave  
 “ to his Subjects to range me along with the In-  
 “ habitants of *Herrnbaag* or other Supplanters,  
 “ whom they fear, and also condemns me before-  
 “ hand (40).—You ought to think that I only  
 “ spoke of our Establishment here, and not of  
 “ the Administration of these Farms, when I said  
 “ that here was no Place of Rest for me, and  
 “ that I would leave my House, and the *Ißenburg*  
 “ Territories, with all Tranquillity of Heart.—  
 “ I want but a few Weeks to remove myself,  
 “ after the return of my Spouse, from our Estate  
 “ in *Saxony*, where she went Yesterday. But my  
 “ Brethren, and our Institutions, can’t hurry so  
 “ much as they did formerly at *Pilgerrub*. They  
 “ must therefore ask the Advice of a skilful  
 “ Lawyer, to know how to behave on such extra-  
 “ ordinary Occasions, that no where else have  
 “ happened to us, for to maintain their Privi-  
 “ leges for the *interim*, and must find a better  
 “ Advocate for themselves than me, who have to  
 “ think of more nobler Things, and who will  
 “ not trouble himself any more about it.”

Mr. *Brauer* answered the same Day.

“ What has been done was certainly the most  
 “ kind way that could be followed in regard to  
 “ the Measures and Intentions of some Brethren  
 “ at *Herrnbaag*, which began to gain more and

(40) It is to be wondered at, how he can say all this,  
 and call it a mere Invention, to think that he ever had a  
 Mind to make these Farms his Property. Does not he  
 confess, that he negotiated four Years for this Loan? and does  
 not Mr. *Beuning* plainly say, that he was only to lend his  
 Name to the Contracts?



“ more Ground, and whereby no body hath  
 “ been wronged, but a great disadvantage pre-  
 “ vented. I wish an honest and skilful Lawyer  
 “ would, as your Honour mentions, enquire  
 “ into all the Regency hath done. His Opinion,  
 “ I am sure, would be, that it would prove that  
 “ Council to be ignorant of its Sovereign’s Rights  
 “ and of what passes in the World, which silently  
 “ would permit another Superiority to be esta-  
 “ blished besides its Princes, which one time or  
 “ another might undermine and sap the former.  
 “ I will mention nothing more, but will only as-  
 “ sure you, that I am ready to answer for my  
 “ Conduct to any impartial Judge, and to the  
 “ fair-judging Public.”

Count *Zinzendorf*, after he had seen Mr. *Ben-ning*’s Answer to the Count of *Budingen*, and how pleased the same was about these Proceedings, wrote thus to the former.

“ I heartily congratulate your Lordship, that  
 “ you have obtained your principal End so soon  
 “ and so lucky. I will herewith give you my  
 “ Word that I never, either directly or indirectly,  
 “ will meddle with your Contract with Mr. *Ben-ning*,  
 “ and that none of my *German* or *Dutch*  
 “ Brethren will do so, or like or promote my in-  
 “ terfering in the Administration of this Mort-  
 “ gage. But that I always shall take Care, ac-  
 “ cording to my Duty, as Syndick, that this Af-  
 “ fair may always be looked upon as a worldly  
 “ Matter, without Regard to religious Points (of  
 “ which the Contract, whose Clauses I never could  
 “ approve of, is so full) between the Debtor and  
 “ Creditor after so many Examples (41), if even

(41) This Count *Zinzendorf* did to hinder *Budingen*’s mis-  
 trusting him, and to make himself beloved; but his Scheme  
 was here not approved of, and we shall afterwards, Sect 36.  
 prove how fine his Behaviour agreed with these Promises.

“ this



“ this should be against the Meaning of the  
“ Contract.

“ Be henceforth so kind to ask me before you  
“ pass Sentence upon me, and don't put Things to  
“ other Peoples Conscience which they cannot  
“ know, for I could not, out of true Love to you,  
“ tell their Intention.

“ Be pleased to let your humble Cousin enjoy  
“ his Tranquillity at *Herrubaag* till *Mischaelmas-day*;  
“ I, on my Part, shall do nothing but what my  
“ Office requires of me, nor will I in any shape  
“ meddle with your Rights at *Herrnbaag*. If it  
“ is in my Power to give any thing, only tell  
“ me, and I will give it. If I have made any  
“ Innovations about Things that were not granted,  
“ I will remove them before I leave the Place.

“ The Printing-Office I will remove from these  
“ Territories, and Mr. *Brauer* may inform me of  
“ your Pretensions as a Sovereign; for I have,  
“ in certain Regards, several Sovereigns at once,  
“ but I have not heard any Objection against me  
“ these 25 Years (42).”

All this quieted the House of *Budingen*. The  
Homage done by the Inhabitants of the mortgaged  
Lands, entirely cut off their Pretences of being  
independent, and the Promise made by them  
not to respect any Orders of Count *Zinzendorf* or  
the *Moravian* Community, made the Sovereign be-  
lieve that they could not obtain their End in Re-  
gard to these Territories. They were left in the  
Administration for to pay themselves Interest and  
part of the Capital, and continued so to the End

(42) It is not true that no Objection hath been made against  
him in civil Matters for so long a time; and even if it  
was so, it would not sufficiently prove that his political System  
was perfectly good. The History of the Popish Government  
gives Proofs enough how powerfully People may gain their  
Ends when they are cloaked under the Buckler of Religion.



of this Affair ; which, not without the Almighty's Help, happened to appear in a very unexpected Way, of which the Sequel of our Narration will give an Account.

## S E C T. XIV.

The first Intention of *Budingen* was to adjust the Disputes about the Mortgage, and regulate the Taxes at *Herrnbaag*, before the same Place should be reformed, and to prevent their saying that every thing was done for the private Interest of the Sovereign. But when all the Difficulties against the Execution of this Work were considered, and such Measures taken as we have told in the foregoing Section, it was thought high time now to look out for the Limits of *Herrnbaag*, and to enquire into the real System of these *Moravians* in religious and civil matters. The Opinion of the Council about this Point was :

“ That there were enough true Signs and dangerous Articles which would cause the Sovereign to depute an Inquisition, or at least Committee, but that this was a Matter full of Difficulties. *First*, there were not able persons enough to be found in these Dominions to be Commissioners in this hard Case, and that those few that could be found could not take Care enough of these Matters, having already Work enough upon them. *Secondly*, the same might be suspected as partial Judges, therefore it would be necessary to chuse one or several Members to this Committee that had no Connection with either Party. *Thirdly*, it was very dubious and uncertain what would be finally decided by such a Committee, and then there were but small Hopes that the same would survey the foundation ; for that, as far as then was known,



“ known, the Rules at *Herrnbaag* were so often  
 “ altered, that they seldom remained the same  
 “ for a Week’s time, which made it uncertain if  
 “ Things that now were found to be so, would  
 “ remain thus a little while after. That they send  
 “ so many People abroad, and so they most cer-  
 “ tainly would do with them that were the most  
 “ proper Persons to be examined, whereby they  
 “ would elude any Enquiry that could be made  
 “ of the Offenders, and their Chiefs would proba-  
 “ bly make Exception against their Appearance  
 “ before such a Committee, or would make use  
 “ of such Dissimulations, and give such manifold  
 “ Turns to their Affairs, as would puzzle the  
 “ most skilful Member of this College ; and  
 “ would be of greater Effect upon Persons that  
 “ had something else to take care of, which was  
 “ enough to employ them continually. The  
 “ Evil would be rendered worse, if this Commit-  
 “ tee should not penetrate to the bottom of these  
 “ Affairs. This would make the *Moravians* tri-  
 “ umph, and furnish them an Occasion to add  
 “ more Strength to their Institution, and to ex-  
 “ tend themselves more and more. They should  
 “ be told of such a Committee, and depute the  
 “ same only for to enquire into these Matters,  
 “ without giving a decisive Power to the same ;  
 “ and to try by these Means to learn their real  
 “ Intention : But that there were certainly some  
 “ Remedies which would be more safe and better,  
 “ but only a little slow in their Operation. The  
 “ Sovereign had undoubtedly a Right to enquire  
 “ into the Intention of all Societies in his Terri-  
 “ tories, and to make the most strictest Search  
 “ of the Measures they should take, to find  
 “ how the same was inclined to the whole Country,  
 “ in regard to Religion and civil Matters ; and to  
 “ decide afterwards how far these Societies could be  
 “ suffered.



“ suffered. That it was the Duty of a Sovereign  
 “ to do this as the Commonwealth was given to  
 “ his Care, and that he was obliged to use the  
 “ right Means for promoting the same. He  
 “ therefore would commit a Fault if he did not  
 “ enquire into the Measures, Intention, and Oc-  
 “ cupation of a new Society which daily increased  
 “ in his Dominions, so that he might secure him-  
 “ self, and give afterwards Orders accordingly.  
 “ That all this was the more to be observed in  
 “ regard to this Society of the *Herrnbuters*, as  
 “ History told so many Examples of People,  
 “ which, by screening themselves under Religion,  
 “ had settled in Dominions, and afterwards had  
 “ caused the Ruin of the same; and at *Herrnbaag*  
 “ many Things had happened threatening to effect  
 “ the same. The following Method was therefore  
 “ thought to be the best to enquire into these Affairs.  
 “ A Person of Honesty, Integrity, Experience,  
 “ Trust, and Learning, and that was not of their  
 “ Persuasion, should be put in Authority at  
 “ *Herrnbaag*. It should be forbidden, under a Pe-  
 “ nalty, to have any Meetings by Day or Night  
 “ about religious or civil Matters without his  
 “ Presence. This Person should have no Vote in  
 “ ecclesiastical Matters, to prevent their Com-  
 “ plaints about having their Conscience any ways  
 “ troubled. But he should be ordered to take  
 “ Notice in Writing of every thing belonging to  
 “ their Doctrine, Liturgy, external and internal  
 “ Rules, and to send his Observations every Week  
 “ to the Sovereign. He further should admonish  
 “ the *Herrnbuters* not to extend their Care of Souls  
 “ to any other civil Affairs, under any Pretext  
 “ whatsoever; nor to intend hereby to make  
 “ themselves independent of the Sovereign’s Au-  
 “ thority in religious Matters, that really did not  
 “ belong to their theological Doctrine or the Li-  
 “ berty



“ berty of Conscience. That he should have a  
 “ Vote in civil Affairs, or at least so much Au-  
 “ thority, that he should make all Deeds, keep  
 “ the Records, and that all Transactions in civil  
 “ Matters should be void if done without him, or  
 “ of which he had not taken Notice in his Proto-  
 “ col. No Person should be sent away without  
 “ his Consent, or received, except that the same  
 “ was qualified by the usual Laws of these Do-  
 “ minions, to be an Inhabitant thereof. Nobody  
 “ should be married without his examining both  
 “ Parties concerned, and a Certificate of the Mar-  
 “ riage, of which he also should make mention in  
 “ his Protocol, as well as of all Transactions be-  
 “ longing to the Judicature or Policy, and to de-  
 “ cide the former by the Laws of the Empire and  
 “ those of this County. He should permit no-  
 “ body else to decide the same Matters but those  
 “ who were made Justices, and who had been  
 “ sworn in as such. Nobody should be permitted  
 “ to stay above six Weeks at *Herrnbaag* without  
 “ becoming an Inhabitant, or without being a  
 “ Servant there; who also, during their stay there,  
 “ should be the Subjects of the Sovereign like the  
 “ rest. People of Credit of these Inhabitants  
 “ should be chosen for Tutors of the Fatherless.  
 “ Accurate Inventories should be made of their  
 “ Goods, and lawful Care taken that the same are  
 “ not defrauded out of them, by giving them to  
 “ the Community or its Directors. All Bonds,  
 “ Obligations, Contracts about immoveable Goods,  
 “ last Wills and Donations, were to be drawn up  
 “ in the common Way, or at least to be con-  
 “ firmed after being duly examined. A Specifi-  
 “ cation of all the Inhabitants, rich or poor,  
 “ should be yearly sent to the Sovereign, attested  
 “ by the Person that should be appointed their  
 “ President. Nobody should hereafter make, pub-  
 “ lish,



“ lish, or establish any new Order which had not  
 “ been before sent to the Regency, approved by  
 “ the Sovereign, and in his Name afterwards, pub-  
 “ lished and affixed. The Person that should be  
 “ their Director, should be also Receiver of the  
 “ Sovereign’s Revenues of *Herrnbaag* ; or the same  
 “ should be lett as a Farm for a certain Sum of  
 “ Money for some time, to prevent all Disputes  
 “ as already had happened about them, and that  
 “ the same Person could not be suspected. As  
 “ long therefore as an honest impartial Man  
 “ should administer this Office, their real Essence  
 “ would be known in civil and religious Points.

“ And altho’ they could say that it was pro-  
 “ mised them in the Contract for their Recep-  
 “ tion, that nobody should be intruded in the *Unitas*  
 “ *Fratrurn*, and that it therefore seemed that such  
 “ a Person could not be appointed. It was to be  
 “ observed, that, the same absolutely was not to be  
 “ one of them ; and that it must be thought,  
 “ that should they allege this Clause to hinder  
 “ the Sovereign from doing this, that the Inser-  
 “ tion of the same had been one of their sly  
 “ Tricks, which was then not apprehended, and  
 “ was not to balance with the Commonwealth, or  
 “ could tend to nothing else but to make themselves  
 “ independent, and to leave only a Shadow of So-  
 “ vereignty to the Prince, whom they wanted should  
 “ know no more of their Affairs than what they  
 “ thought fit. It would moreover be good to  
 “ hear what they said to these Proposals, for to  
 “ get at least a little more Intelligence of them,  
 “ and to be able to give this Person sufficient In-  
 “ struction, who should live at *Herrnbaag*. For  
 “ they certainly would make great Difficulties  
 “ about all this, which naturally would prove that  
 “ there was something in their Constitution which  
 “ they were obliged to keep secret, and which  
 “ would



“ would not allow such a Director. It would be  
 “ adviseable amicably to agree with them about  
 “ this Matter, and to get a House of them for  
 “ this Gentleman’s Mansion, otherwise it would  
 “ cost a great deal to get one for him, which by all  
 “ manner of Means should be avoided. The Re-  
 “ venues of *Herrnbaag* were to be so disposed of,  
 “ that the same at least would maintain this Per-  
 “ son, and the Sovereign should pay his Sa-  
 “ lary.

“ The Sovereign approved this Opinion, re-  
 “ solved to pay the Salary for such a Person, and  
 “ ordered an ample Detail of these different Points  
 “ to be made, in order to draw up afterwards a  
 “ Regulation. But the Correspondence about the  
 “ chief Article began before this could be done.  
 “ The Sovereign had in his Letter, *June 20*,  
 “ Sect. 13. made some Motion about it, and  
 “ Count *Zinzendorf* declared to this, *June 29*.

“ You will institute a chief Justice at *Herrn-  
 “ baag* for the Matters of Law and such as belong  
 “ to your Revenues, and have out of Regard  
 “ for me postponed yet doing the same; I pray  
 “ you would treat me in another Manner as I  
 “ but newly have taken my Abode in this Place,  
 “ which has been built but eight Years since.  
 “ I should have esteemed it an Honour to be  
 “ your Plenipotentiary in this Case. Proper Care  
 “ would have been taken of the Administration  
 “ of Justice, and of your Interest.

“ It would be best for many Reasons that a Person  
 “ of Quality should act as the Delegate of the  
 “ Sovereign, and this is very usual. The Earl of  
 “ *Granville*, my Lord *Baltimore*, and Mr. *Penn*,  
 “ are the Proprietors of certain Tracts of Land  
 “ in *America*, and in the mean Time Governors  
 “ for his Majesty; for all that, the Interest of the  
 “ Sovereign is in more Danger there, than can be  
 “ expected



“ expected by such petty Law-suits and such  
“ trifling Revenues.

“ But it were for all that to be wished, that Mr.  
“ *Brauer*, being paid for it, would come every  
“ Fortnight, or at least once a Month, to *Herrn-*  
“ *baag* to look over all that hath passed, for  
“ there will be Causes which we are not able to  
“ decide without Help ; (1) and several of them  
“ are such that I cannot meddle with them. And  
“ I must allow that I, under certain Restrictions,  
“ should like to have an Inspector at *Budingen*,  
“ who liked us as well as we should love  
“ him (2).

“ I cannot deny that Faults are often committed  
“ there in the Performance of their Duties, as  
“ Matters are often treated with too great Sim-  
“ plicity, tho’ sometimes we are wrongfully taxed  
“ by some. For Example : I presented Counsel-  
“ lor *Singel* to you as our new Vice-Common  
“ Justice ; (for Mr. *Peistel* still remains in this  
“ Post) I recommended this Person to you, and  
“ he was not chosen before you had agreed to  
“ it (3).

(1) Count *Zinzendorf* wanted to bring this Right of keeping the inferior Court in the Hands of Mr. *Peistel*, whose Father-in-Law had bought the Ground whereon *Herrnbaag* was built ; who by this would have had his own Jurisdiction, which Count *Zinzendorf* would soon have been in Possession of, by a Cession which the former could not refuse him. He paved his Way to it when he desired to be Bailiff there, for then their Affairs would have been a Secret for a good while. If *Budingen* had agreed to send every Fortnight a Person there to decide such Matters which they wanted to be adjusted, he would have seen no more than what they thought proper to shew him, and their Transactions would have been secure to themselves.

(2) See the Sequel of this Paragraph.

(3) Mentioning a Person is presenting the same. But as Mr. *de Peistel* himself declared that he was not fit for such an Office, having never studied the Law, it plainly appears that they only wanted to make one Proprietor, and afterwards appoint him a Judge.

“ Two



“ Two Years ago I presented Mr. *Singel* our new  
 “ Vice-Ordinary, for my Son-in-law is in it still  
 “ and remains so (4), notwithstanding that he hath  
 “ been made Bishop in the room of Bishop *Po-*  
 “ *lycarp* deceased, and that he therefore cannot  
 “ always do his Function; and I recommended  
 “ the same Person several Weeks before he came  
 “ to this Living to Mr. *Brauer*. But may-be you  
 “ have forgot this last, and Mr. *Brauer* seems to  
 “ be ignorant of the former Fact.

“ I agree that our Neglects should be punished,  
 “ and therefore pray you would regulate all this  
 “ by your Orders, which afterwards shall be  
 “ punctually obey’d.

“ I will do all I can to bring these Matters  
 “ in good Order before I, according to my irre-  
 “ vocable Intention, leave my Abode in all your  
 “ Dominions, with a sincere and obedient Mind  
 “ towards you, to avoid all Disputes which have  
 “ hitherto happened against my Will unexpected,  
 “ and will be of more Consequence. (5)

“ All these Neglects in these Matters you ought  
 “ to lay upon me, and this because that I several  
 “ Years since, as the omniscient Lord knows, al-  
 “ ways thought myself to be one of your Servants,  
 “ sworn in my Office, and payed by you; and  
 “ never conceived that your Interest could any  
 “ ways differ from my own (6).

“ Yourself thought so for some Years; but  
 “ since a Year ago there has happened so sudden  
 “ an Alteration therein that it amazes me, and I

(4) They act as if they had a constant Minister, for Count *Zintendorf* mentions here a Vice-Ordinary who officiates when they have changed their Ordinary, but both of them are not constant Ministers.

(5) This he would have done if the same had been made to his Liking, but no otherwise.

(6) Could he write this with a safe Conscience?



“ cannot but think that your Measures, which you  
 “ now have taken, are not without some other  
 “ Intention.”

He made afterwards, as no Resolution was hitherto given, the following Proposals to Mr. Brauer, July 4.

“ Be so good as to order it so that there is no  
 “ more mention made about Mr. *Beuning's* Farms.  
 “ I will not have them, nor do I want them (7).  
 “ For if my Cousin says, as Christianity and  
 “ Equity requires ; *I am sorry that I granted you*  
 “ *such Privileges*, and allows a moderate Term,  
 “ take my Word for it you will see that all the  
 “ Farms that come into other People's Hands,  
 “ except *Leustadt* ; and that I could have bought  
 “ for mere Love.

“ But if I could make *Herrnbaag* by your Directions a well regulated Place, before my Departure, and could make a better Contract by giving a fresh Loan, or in any other ways I should be of any Service (8).

“ I should nevertheless like it better that the Sovereign gave to *Haag* his own Statutes, heard what we had to say to them, and gave both Parties Leave to write *pro* and *contra* about them, and confirmed the same : than to make a Contract with them, which does not become his Subjects, and whose very Sect hath caused so many scurrilous Reflections, and likewise so many common Justices to commit Blunders : for here is the Idea of a Sovereign and the Possessor attributed to the same Person. This Method has but just now been used at *Neusaltze*, a small Town belonging to the King of *Prussia*.

(7) See Sect. 13, Note 31. and Sect. 14. Note 21.

(8) All this was rejected, for *Budingen* intended to make himself free from their first Loan.

“ You



" You knew this Prince would lose none of his  
 " Rights. So the Contract which Mr. *de Gers-*  
 " *dorf* drew up along with the King's first Mi-  
 " nister, and which his Majesty afterwards con-  
 " firmed, might be copied Word for Word. Such  
 " Statutes bring all Things into godly Order,  
 " enlarge the Limits of some Things which I  
 " think are brought into too narrow a Compass,  
 " and restrain the too great Liberty which others  
 " enjoy. The same would strictly take Care of  
 " the Sovereign's Revenues, or perhaps give him  
 " some which he had already given away (9).  
 " *Herrnbaag* would then have a Person who for the  
 " whole Community was Vassal, and this Person  
 " would have the Rights of a Nobleman and that  
 " of Presentation to the Rectorships, tho' not in  
 " the same Fashion as the Knights of the Empire  
 " enjoy the same, but as the same is enjoyed in  
 " the Electorate of *Saxony*, and the Territories of  
 " the Counts of *Reusf*, where every thing is as  
 " much restricted as possible (10). This Vassal  
 " would have certain Revenues; which he must  
 " first in general buy of *Budingen*, whose Prince  
 " would have other Revenues reserved for himself.  
 " I promise you herewith that I do not want to  
 " be this Person, and that I will always be a  
 " Stranger at *Herrnbaag*, as often as I come there,  
 " for some Weeks, with my Family. The Mo-  
 " ney I will procure to that Person which *Budin-*  
 " *gen* shall chuse out of the Brethren. He is in  
 " the mean Time common Justice. There should  
 " be a Vice-Justice, who should be one of your  
 " special Servants, and who therefore every Day  
 " could take Care of the Rights of the Sovereign.  
 " To cut it short, if you would let *Herrnbaag* be

(9) Their Statutes prove that their godly Regulation is no-  
 thing but a Cloak for their real System, Sect. 16---33.

(10) See Note A.



“ in the Conditions under which the same hath  
 “ been built at the great Expence of many in-  
 “ nocent Persons who do not want to let this  
 “ Town stand empty, you would not bring us by  
 “ Force and Rigour to the Resolution to leave the  
 “ same, but treat us as young Disciples with  
 “ mildness.

“ Nothing is more difficult, and in the mean  
 “ time more easy, than to reign over the Spirit of  
 “ Confession of the Brethren, according to the  
 “ Measures you make use of. They are Children  
 “ of God and no obstinate People, but almost  
 “ Philosophers born, tho’ they are a little altered  
 “ through the Liberties they have enjoyed these  
 “ twenty-five Years in *Saxony*, but more especially  
 “ in *Holland* and *England* under my Brother-in-law,  
 “ and since of late in the Territories of the King  
 “ of *Prussia*. In all these Lands their Privileges  
 “ are greater than here, for they don’t present  
 “ their common Justices or Ministers in twenty-  
 “ four different Places, except here and at St.  
 “ *Thomas*, in the Dominions of the King of *Den-*  
 “ *mark*; in which last Place they have been per-  
 “ secuted these twelve Years. And I did not  
 “ build a House at *Neusaltze* because that by Mis-  
 “ take it had been promised in the Contract, but  
 “ because his Majesty had given me a Concession  
 “ for this Article signed by himself, which I can  
 “ prove, with both the Originals of the same (11).  
 “ In short, if I could talk with you freely for a  
 “ couple of Hours about these Affairs, and could  
 “ be sure that no secret Instructions would hin-  
 “ der you from thinking and speaking freely,  
 “ you would find me so sincere, cordial, and with-

(11) This is true, if every Thing is done to their Liking,  
 and is a Principle of Count *Zinzendorf*, Sect. 9. But who  
 can bear with their Constitution, which we shall share in?  
 Sect. 16.



“ out Disguise, that you would not hesitate one  
 “ Minute about my Pretensions; nor would make  
 “ any to which I, as Syndick of the Brethren,  
 “ could not directly agree.

“ You made first a Contract with me, and yet  
 “ we cannot trust each other. You knew me by  
 “ these Transactions (12). But I am so unfortunate  
 “ by the pedantic Contracts the late Bishop  
 “ *Polycarpus* hath made in my Absence with *Gotha*,  
 “ *Brandenburgh*, *Holland*, and likewise here the  
 “ same, (as he always followed his Leas as Bishop)  
 “ that I have had enough to do to alter them in  
 “ four Years Time. They all seemingly form a  
 “ Sovereignty in other Princes Dominions, and  
 “ yet contain nothing which would really serve  
 “ our Community (13). Did not your Master  
 “ take me for a Man whom he must prevent from  
 “ taking Possession by quick Remedies? I could  
 “ say with more Credit, that my Services are the  
 “ best in such Matters. But I shall not officiate in  
 “ these Lands as the Syndick of the Brethren in  
 “ favour to your Master, and permit the civil  
 “ Elders and the general Diaconat to do all Things  
 “ without me (14). Mr. *de Gersdorf* is well be-  
 “ loved in *Brandenburgh*, *Gotha*, and *Holland*, and  
 “ is a Man of Sense and Equity, thinks almost  
 “ like me, only more considerate and slower. The  
 “ Proposal I made lately of five hundred Guilders  
 “ *per Annum*, did not mean the Revenues of the  
 “ Sovereign, as the Deduction is, but the ordinary  
 “ Possessor of each Place (15). I make this Ob-

(12) This is the Contract with *Meerholtz*, Sect. 12.

(13) Here Count *Zinzendorf* says, that Bishop *Muller* had made an episcopal Church of *Herrnbaag*, *vide* Sect. 2. Note 2. and Sect. 38. He says, that *it seems to be* a Sovereignty in other Dominions, but here it is actually such. Sect. 22.

(14) Nobody gives them Orders but Count *Zinzendorf*.

(15) *Vide* Note 1, 3.



“ fervation becaufe that fuch a Revenue in fome  
 “ Years, tho’ feldom, may amount to fome hun-  
 “ dreds of Guilders, which are not to be given  
 “ away.”

To bring Mr. *Brauer* quite over to his Side, he thus concludes this Letter :

“ I am, and fhall remain honeft and faithful to  
 “ every body, more efpecially to you, let Things  
 “ go as they will. For you muft not take it amifs  
 “ that I think it to be an Error in Chronology  
 “ that our Ideas we have of another fhould have  
 “ grown worfe ; at leaft I deny it. In the Time  
 “ of Counfellor *Meyerboff* I did not like you  
 “ much, and the following your Perfon was ftill  
 “ more unacceptable to me, but this Year it grew  
 “ more pleafant ; and if you -was not fo prompt  
 “ to fufpect all my kind Actions, I would tell you  
 “ that I do not let you know yet half, what hath  
 “ paffed, for I think it impoffible that the bad  
 “ Representation you had of me fhould have en-  
 “ tirely vanifhed (16).”

Mr. *Brauer* answered :

“ I can give you no pofitive Answer to your  
 “ laft, till I have made the Report of the fame to  
 “ my Lord after his Return from *Offenbach*, and  
 “ have tried to alter Matters to the Satisfaction  
 “ of both Parties ; for I hope not that one of  
 “ them fhould act rashly, and that the other  
 “ fhould not defire to have his Will in fome  
 “ Things, Both would be the two Extremes,  
 “ which may be avoided, and the Courfe of the

(16) This is not fo at the end of this Section. They tried feveral Ways to hinder their Conftitution being broke, Sect. 15. Count *Zinzendorf* and his Brethren always like better to accommodate Matters by Speaking, than in Writing, and then they ufe Arguments from all human Inclinations ; and after they have found out thofe of the prefent Object, they infligate the fame more and more.

“ Ship



“ Ship so directed through the Rocks that the  
 “ same does not entirely founder. I, on my Part,  
 “ will do all I can to accommodate this in the  
 “ best Manner, and want therefore your Contract  
 “ with the King of *Prussia* for my Perusal. It  
 “ will avail a great deal when the Point of the  
 “ administration of Justice in your Common Court  
 “ is so directed, that the Sovereign’s Conscience  
 “ is under no Trouble. Further, that Matters  
 “ relating to the Revenues are so regulated that  
 “ the Treasurers cannot complain : And lastly,  
 “ if no Colleges are said to have been established,  
 “ and by the Sovereign confirmed, of whom he  
 “ knows nothing at all.”

Count *Zinzendorf* answered immediately :

“ No College has here been erected, established,  
 “ &c. of which the Sovereign hath no Idea. It is  
 “ inevitable that a little personal Chancery must fol-  
 “ low me upon my Travels (17). The Sovereign  
 “ can grant us every thing when he will favour  
 “ us, and leave the Care of the rest to the Bishop  
 “ or Administrator of the Calvinists amongst us  
 “ to defend our Actions, whom he must acknow-  
 “ lege as such after the Example of the whole  
 “ Empire. For *Herrnbaag* is according to the  
 “ strict *Moravian* Calvinist Rules (18). But no-

(17) He continually travels, his personal Chancery, consisting of some Elders, follow him. He stays no longer in one Place than he thinks proper for his System, and adjusting all Things in such Colonies. It is erroneous to think that this Chancery is subject to the Sovereign in whose Dominions he then dwells, for he is every where a Stranger, a Guest. He styles himself a Guest of the World, (*hospes Mundi*) with his Collegues, as will be seen, Sect. 22.

(18) He says, Sect. 37. that this Place is a strict *Lutheran* Town. Nor is his Remedy of any Use as long as Religion is not to be considered as a human Work. A Sovereign ought to take Care of the Wealth of his Subjects, and is therefore obliged to enquire into the Doctrine in which they are instructed, else his Sovereignty would soon be in Danger.



“ body can oblige him to such Favours. It is  
 “ unjust to promise a Thing and then not to do  
 “ it (19). The Air at Court, or a heap of ma-  
 “ licious Writings of People that know nothing  
 “ at all about us, cannot authorize a Sovereign to  
 “ cause others to be at great Expences, and to let  
 “ them have the Use thereof for no longer than  
 “ one half Year (20).

“ Shew me the Favour, and come once to  
 “ *Herrnbaag* and examine the Matter, and you  
 “ will find that no Colleges have been erected.  
 “ Bailiffs of other Places may live here for some  
 “ Weeks or Months. They are at Liberty to  
 “ live where they will when their Business does  
 “ not require their Presence. The Question is  
 “ of the Exercise of a Jurisdiction which extends  
 “ further than what has been granted? This I  
 “ deny. For this is directly against my Princi-  
 “ ples. Has your Prince no other immediate  
 “ Goods that he could sell or mortgage but  
 “ *Leustadt*. I hear the same is all the Winter  
 “ long under Water (21). Tell me your Reason  
 “ of your Doubts plainly, and all you have heard  
 “ against *Herrnbaag*, upon a Sheet of Paper folded  
 “ in the middle, and I will write the real Truth  
 “ over against it, let the same be displeasing to us  
 “ or not. I assure you I know nothing of all that  
 “ I hear, nor can I believe it, for the Brethren

(19) If the Sovereign had not thought that they were such People as themselves said, he never would have received or granted them any Privileges.

(20) Nobody had forced him to build the House at *Herrnbaag*, to which he here alludes. He said he had built it with Intention to offer it to the Sovereign, Sect. 38: and another Time says, It was designed to be the Town-house; and he afterwards had it, because he had lent the most Money towards the Building.

(21) The Day before he would not hear of the Farms nor have them.

“ report



“ report so many Things to me, and I only meditate to extenuate the Use of the Privileges,  
 “ and not to extol them (22). I am a Disciple  
 “ of our Saviour, and as willing as he was, I  
 “ should like to be in this World. *Aliis inserviendo*  
 “ *consumor.*”

All this Mr. *Brauer* received to make his Report of it, partly to make the same in fact, and partly to gain Time to penetrate into the *Moravian* Affairs still more accurate. Count *Zinzendorf* during this, declared himself, *July 28, 1747.*

“ As for the Jurisdiction, it is of no use to any  
 “ body else but to the Sovereign, therefore it  
 “ would be a good Thing that there was a Vice-  
 “ Justice constituted by him. For notwithstanding that none of our Community, who tho’  
 “ they are dispersed throughout the World, in  
 “ *England, Europe, English America, Russia, Lithuania, Esbonia, Electorate of Saxony, Prussia, Silesia, and Holland,* know of no other Inspection  
 “ but of the Sovereign’s Regency, and that they  
 “ have no other Justice but some of their own  
 “ Brethren, for the Church, or for the Brethren that  
 “ are Possessors of the several Places, or their civil Elders. I shall not mind this, but I always  
 “ thought it was more commodious if the Care  
 “ of political Affairs were left to the Person whom  
 “ the Lord had entrusted with the same. It will  
 “ therefore be sufficient that this Vice-Justice is  
 “ honest, and not such a Person in whom the  
 “ Community can put no Trust, should he act  
 “ over the same like a Tyrant. For in this Case,  
 “ the Community would give him Employment  
 “ but once in a Year, which would mortally chagrin him. And this is the best Method to

(22) This does not agree with what has been told, Section 11.

“ convince



“ convince the Public that there really exists  
 “ such a Thing as a Platonic or Utopian Republic (23). But as this Vice-Justice cannot have  
 “ Experience enough without he has been formerly a Member of Us, and therefore cannot  
 “ maintain the Rights of the Sovereign in an arbitrary way, so that Statutes are absolutely required to learn him to avoid the Collusions with  
 “ the common Court of Justice, and not to infringe the Rights of the Community, without  
 “ which the same can subsist no where.

“ To say much in a few Words. An honest  
 “ Man that sits in our common Court of Justice, to decide there instead of the Sovereign according to the common Law and our Statutes,  
 “ is an inestimable Preciosity for us, and one of these Things that I wanted and have begged for  
 “ these twenty-five Years. For never did any body offer to be such a Person in the Assembly  
 “ of the Community in any other Sovereign's Territories where we were better known than  
 “ here.

“ All Things would be better ordered at *Herrnbaag* if I could have a personal verbal Conference with you about them, especially as I find  
 “ you have not taken notice about the Affairs of *Brandenburgb*. He only made his Contract with  
 “ us as a Sovereign. In this Respect he has only an Influence in our Towns. *Gnadenfrey*,  
 “ *Gnadenberg*, *Gnadeck* near *Peitar*, *Kunzbau*, and *Birau*, but have no *Prussian* in their common  
 “ Court of Justice. Nay, in those Cases wherein even Foreigners are our Plaintiffs, they are first  
 “ brought before the Directory of the Brethren.  
 “ This is formed of our ecclesiastical and civil

(23) He really takes away with one Hand what he gives with the other.



“ Elders, as you may see by the Rescript from  
 “ *Groo Glogau*, but which I shall send back again,  
 “ to make them know that I will have nothing  
 “ to do with their Affairs. They had wrote to  
 “ the nearest Bishop after Bishop *Muller's* Death,  
 “ conforming themselves to the common way.  
 “ But *Neusaltze* is a City, and there Things must  
 “ go as if we should build at *Budingen*. There  
 “ we cannot represent principal Persons but only  
 “ Accessories, and the King of *Prussia* hath con-  
 “ firmed the Recess, but the same was made be-  
 “ fore the Magistrate, and only sets forth that  
 “ the Magistrate shall not judge us, except in  
 “ certain Cases, and then there must be two De-  
 “ puties of us in the Court, who also have their  
 “ Votes.

“ We would agree to the same here, if *Herrn-  
 baag* was the Borough of *Budingen*.

“ But enough of this; more when I speak with  
 “ you (24).”

Count *Zinzendorf*, after he had been told that  
 a Master of the Rolls out of the Neighbour-  
 hood, an honest and learned Man, should be de-  
 puted for to inquire into the whole Affair, re-  
 plied, *July 31*.

“ A third Person is not necessary to a Com-  
 “ mittee. For three Points are not yet cleared up  
 “ which are of the greatest Importance.

“ The first is, we heartily acknowlege the Count  
 “ of *Budingen* our Sovereign, and I myself could  
 “ never find, in the public Law, any Reasons  
 “ why I should think the contrary, and to ac-  
 “ quiesce in his Sentences (25).

(24) *Vide* Sect. 2. Note 3.

(25) He said before he would always be as a Stranger at  
*Herrnbaag*; i. e. no Subject to the Sovereign, and therefore  
 must the College of the Elders, whose President he is, be in-  
 dependant, Sect. 22. Here he hath another Notion, and by  
 his Statutes he strives to gain an Independance.

Man



“ Many Faults have hitherto been committed in the Sovereign’s Protection of us (26).

“ But you cannot shew any Example of our Disobedience in any Matter belonging to the Sovereign’s Rights (27).

“ We know very well that we are no Sovereigns here, for in other Places our Community extends itself for a good many Miles, but here we must pray for every Foot of Ground, sometimes pay for the same, and then after find it to be of no Use to us, because that around the same or betwixt them is situated another spot of Ground which does not belong to us. This is something strange, before one is

“ used to it. But we have shewn herein great patience, and have not forgot that we have built upon Desmesnes. Therefore it is also true that we are the Sovereign’s Farmers who in Christian Duty bound are obliged to take Care that he has as great a Revenue from each House, Acre or Trade, as possible. This therefore will easily be regulated between the Regency at *Budingen*, the Treasury and us.

“ The third Point is the Regulation of the Matters respecting the Liberty of Conscience and our Hearts. We are ready to tell every one of them to our Sovereign, and we wonder therefore at his entire Alienation from us, and that none of his Servants come near us. It was not formerly so (28).

(26) Because the Sovereign would not contradict their Antagonists in the News-Papers, or believe them to be strict *Lutherans*.

(27) Nobody knows the Rights they allow a Sovereign. An Example of their Disobedience see in Sect. 10.

(28) The Members of the Council at *Budingen* would often have been at *Herrnbaag*, if there had been any Hopes that by their Visits the true System could have been discovered.

“ We



“ We often have pray’d for a Committee to see if  
 “ we are really such People, and to have afterwards  
 “ an honest Testimony agreeing with the Truth.  
 “ See my printed Letter to the Count of *Budingen*,  
 “ Anno 41. And for this Reason should I have  
 “ liked to see you at the Synode, that you might  
 “ see into our Essence. We expect that you will  
 “ approve of every thing as has hitherto happened  
 “ to us after all Enquiries, for human Faults can-  
 “ not hurt the Doctrine.

“ But nothing but the Liberty of Conscience  
 “ would retain us if the Sovereign should disap-  
 “ prove our religious Rules, and we cannot lose  
 “ the least Article of the same, nor hinder our  
 “ Conscience to be scrupulous.

“ Trifles are often with us Cases whereupon de-  
 “ pends the Maintenance of our Church, and we  
 “ cannot always demonstrate what made us bring  
 “ such Things under the general Title of Liberty  
 “ of Conscience, and not to mention them  
 “ more in special. But if there should be any  
 “ Matters therein found, which the Sovereign  
 “ could not take as such, we should not insist up-  
 “ on our Right, but become Emigrants after we  
 “ had been paid for our Houses which we built  
 “ in hopes that the Contract would be kept; for  
 “ in this no Alteration can be made (29).

“ As therefore there is no real Dispute between us  
 “ and the Sovereign, every thing may yet be easily  
 “ adjusted without the Assistance of any Arbitra-  
 “ tor. If for Example, Mr. *Brauer* would take two  
 “ other Counsellors, which are the most against us,  
 “ to hear what Faults they find with us, would  
 “ set all these down and expect our Answer to  
 “ those which he should think the most essential  
 “ ones, and finally determine for both; then,



“ the third and last Contract could be drawn up,  
 “ which might last as long as the Line of *Budingen*;  
 “ which God preserve.

“ The Master of the Rolls at *Birstein* is the un-  
 “ fittest Person to be deputed to this Committee,  
 “ for perhaps he knows nothing of our Constitu-  
 “ tion, which in such different Dominions still al-  
 “ ways is the same, but what he hath seen in the  
 “ Books of our Enemies, who (to express this accu-  
 “ rately) write mere Nonsense, knowing really no-  
 “ thing of us, and who have copied each other for  
 “ these twenty Years past (30).

“ Mr. *Brauer* and I would be the best and most  
 “ impartial Persons for this Purpose, if my Credit  
 “ in the Community had not suffered by the Af-  
 “ fairs of Mr. *Beuning*. For they think now, that  
 “ I the sooner make a Community which really is  
 “ subject to the Sovereign, as easy I had permit-  
 “ ted a Contract between two Persons that were  
 “ Strangers to one another, to be directly disan-  
 “ nulled, and had without making any Remon-  
 “ strances abandoned the Privileges therein stipu-  
 “ lated to the Community. This is the very Idea  
 “ they now have of me, and the Reproach my  
 “ Wife, Children and Servants so often make me  
 “ (32). I can therefore do nothing else in this  
 “ Affair, but carefully look over your Scheme in  
 “ this Case, to reduce the same to the Principles  
 “ of the Church and the Constitution of the *Mo-*  
 “ *ravian* Church, as far as possible, to expect here-  
 “ after the Execution of it, and content myself  
 “ with the same.

(30) This whole Letter was written to hinder the Sovereign  
 from deputing a Committee.

(31) See the End of this Paragraph.

(32) He should have liked the Sovereign to have this Idea  
 of him.



“ I could, according to my Conscience, do nothing  
 “ else in Mr. *Beuning*’s Affairs, but what I have  
 “ done, and must suffer that the Community hence  
 “ suspects me not without Reason. This is the  
 “ more strange to them as they well know, that I  
 “ could look indifferently at the Regulations at  
 “ *Herrnbaag*, as I just now have acquired three  
 “ new Places, whereto I can move all things which  
 “ I, under the present Circumstances, cannot leave  
 “ here, so that only about fifty Families remain  
 “ exposed to the Injustices which are to be ap-  
 “ prehended. And even these will move them-  
 “ selves, tho’ not without great worldly Loss.  
 “ The best therefore is, that you draw up a Writ-  
 “ ing, just, noble, honest, and the most advanta-  
 “ geous Scheme for your Master, which, after it  
 “ hath been illustrated, and the Community made  
 “ acceptable by me, (33) may be put in Execu-  
 “ tion before the Assembly of the whole Town,  
 “ with universal Applause. For all Deeds of  
 “ *Herrnbaag* won’t be worth a Half-penny in two  
 “ Months Time, if the Credit is not restored on  
 “ both Sides, and then will noboby be found to  
 “ whom the Resolutions could be applicable.

“ The empty Town *Pilgerrub*, to the abandon-  
 “ ed Houses of which Pastor *Hamel* hath the Keys  
 “ for these six Years past, is in the Dominions  
 “ of a great King. But he could not make us  
 “ to alter the third Time the Contract with him;  
 “ but we all left the Place, and there was no more  
 “ difference between the late King and me for the  
 “ buying of the Houses and Lands, than 88 Pounds  
 “ Sterl. This Sum I would not lose, and as the Ma-  
 “ gistrates at *Oldenslow* made so many Chicaneries  
 “ about the same, Things remain’d as they were,  
 “ i. e. that they are still to be sold.

(33) This is to secure their fundamental System; if this is  
 not interrupted they soon agree in other Matters.

“ You



“ You shall be always welcome, at my House,  
 “ but this yourself can see, that I can do nothing  
 “ more in this Affair, for the Community is ac-  
 “ tually resolved to admit no Alteration without  
 “ it is by Force. I often heard them say already:  
 “ If only *Papa* (so they please to call me) gives  
 “ not again every thing away as he uses to do.  
 “ I hope you won’t take my Sincerity amiss.  
 “ Every thing will, with our Saviour’s help, do  
 “ well, if the Affair is transacted with Sincerity and  
 “ when *Budingen* loses the terrible Idea of an en-  
 “ tirely alter’d Form of Regency. My Time here  
 “ is no longer than one Month more.

Count *Zinzendorf* sent after this another little Billet to the following purport.

“ I write you this little Billet as one Christian to  
 “ another. You must know best if these Matters,  
 “ of whom we have treated together, have an In-  
 “ tention to a Persecution out of a personal hatred,  
 “ as the same was founded upon Equity.

“ I won’t mention here any thing at all of my  
 “ Printing-Office, for there is a personal hatred  
 “ in that Affair. I shall not mention my own Per-  
 “ son, which since two Years, is hated, for what  
 “ Reason I don’t know, for all that, I formerly  
 “ was a dear Cousin, but I’ll regulate my Abode  
 “ so that my Spouse shall not come back, and my-  
 “ self will be absent for some Years. I have, thank  
 “ God, Houses and Lands enough where I can  
 “ live as Sovereign and have Communities about  
 “ me.

“ I only shall speak of *Herrnbaag*. If you can  
 “ assure me that you don’t think at *Budingen* as  
 “ some of my Antagonists, but impartial, and all  
 “ Grievances about *Herrnbaag* will be redressed in  
 “ one Hour’s Time. Depute only a Committee,  
 “ whilst I, or any other general Advocate of the  
 “ Church are here present; for else you will get  
 “ nothing



“ nothing but false Intelligence. Let the same  
 “ consist of you and the Inspector of the reformed  
 “ Church at *Budingen*, Ecclesiastical and Civil;  
 “ and all Archives at *Herrnbaag*, the Principles  
 “ and Forms of Proceeding in our Common-Court  
 “ of Justice, all Deaneries, Maxims, Persons, and  
 “ even their Hearts, will be open to you. I am  
 “ sure you and the other Members of this Committee  
 “ will say an hour after: *Here is nothing but the*  
 “ *Temple of our Lord* (which hitherto all Committees  
 “ have confess’d) or you will at least protest with  
 “ the Deputy of the Committee of *Gera*. *I never*  
 “ *took the Devil to be such a Liar as I find here*. But  
 “ I like you too well then to have you to be of  
 “ this Committee, if it is out of a particular hatred,  
 “ for then may come who will. He will be badly  
 “ of, let him be what he will (34).”

Mr. *Brauer* answered the 5th of *August*.

“ Reasonable Principles which are built upon a  
 “ sound Politic must be made use of, else there are  
 “ no hopes to come to any End. Not that there  
 “ was a personal hatred against an innocent Com-  
 “ munity, but because Matters must be so ordered,  
 “ that the Sovereign does his Duty, which is the  
 “ Object of all his Actions; that he has nothing  
 “ that could trouble his Conscience, and to have  
 “ nothing done wherefore Posterity could reproach  
 “ him. If it is possible to obtain these Ends in an  
 “ amicable way, my Sovereign and I shall not be  
 “ against it. But on the contrary, it does not  
 “ depend on me if I or any other Person shall be  
 “ deputed to this Committee. But if the same,  
 “ against my Hopes, shall be resolved upon, the Re-  
 “ cords will be laid before foreign Lawyers, whose  
 “ Decision the Sovereign will expect, as com-  
 “ monly is done when a Sovereign has any Disputes  
 “ with his Subjects.”

(34) This Letter is full of Contradictions to his former, so  
 that he puzzles People who deal with him.



Count *Zinzendorf* now began to provide that the *Herrnbut* System should not suffer, in case another Court of Justice should be appointed; and that the same might be regulated according to their liking. He therefore drew up some Statutes which he presented to Mr. *Brauer* by Mr. *Siegel*, a Gentleman that heretofore had been Counsellor of the Regency in foreign Service. Mr. *Brauer* over-looked them, and told Mr. *Siegel* his Opinion of them. But he took them back to Count *Zinzendorf*, who, without doubt, only wanted to know if this Affair would be rightly penetrated, or what would be judged about the same. Mr. *Siegel* therefore made his Report to Count *Zinzendorf* who thought to obviate the Objections which Mr. *Brauer* had made by the first looking over them, by some Alterations in these Statutes. He therefore wanted Mr. *Brauer* to come and see him; and wrote to this Gentleman,

“ I believe you always found me to be an honest Man. I made the Scheme for the Statutes quite against the Will of my Brethren and Sisters. These think my Care to be superfluous; and themselves secured enough by the Contract, and prognosticate of me, that I would make Proposals of Things nobody had thought of, and that I would give more Room to the Pretensions of *Budingen*, than I had given to those of the greatest Monarchs for these twenty-five Years, for all that I had found so mighty Assistance from the Lord (35).

“ The Brethren have nothing to object against a Committee at *Birstein*, and hope to have the Liberty to speak for themselves, and that their Case will be found just (36). “ But

(35) He paints here the Portrait he wishes might be thought to be like him.

(36) How does this agree with what he said before? Did he not there threaten, that he that should come would be badly used, to deter the Sovereign from deputing a Committee?



“ But I have Reason for what I do. Your  
 “ two Complaints about the Suspicion you main-  
 “ tain, as if *Herrnbaag* could give more to the So-  
 “ vereign and that the loss of our Neighbours and  
 “ Tradesmen could be prevented by a nearer In-  
 “ spection into the whole, are certainly two Points  
 “ of such Importance, that make me heartily wish  
 “ that our Community would have henceforth  
 “ nothing to do with the Administration of  
 “ Justice. For then we shall be a true Commu-  
 “ nity of Jesus which meddles with no other  
 “ Affairs, and he that can't be ruled by good Ad-  
 “ vice must be ruled by the Law. This is no  
 “ bad thing, and brings an unavoidable Profit to  
 “ the Community (37).

“ We praise ourselves in Christ about our Be-  
 “ haviour, when it is necessary. And even a  
 “ Prince, not to speak of a Director of the Court  
 “ of Justice, if he should live at *Herrnbaag*, could  
 “ not hinder himself from being under the oeco-  
 “ nomy of the Lord (38).

“ In regard to the Revenues, I could be more  
 “ pleased that *Herrnbaag* gave 2000 instead of  
 “ 200 Guilders yearly towards the same. But  
 “ Experience will shew that this Town can pay  
 “ no more than what it does at present, if  
 “ not Count *Zinzendorf* pays 200 Guilders by  
 “ himself for his own Fancy. But what can shew  
 “ this better than ocular Inspection. At present  
 “ there are but 100 People there that must pay  
 “ Taxes, for the unmarried People, which make  
 “ a Shew in occupying large Houses, and live at  
 “ my or their own Expence, spend a good deal,  
 “ but gain hardly their own living.

(37) This is true as long as the Community hath their own  
 common Judicature by which their Interest is maintained.

(38) Their Appearance had something like the oeconomy  
 of the Lord, but Trees are judged by their Fruits.



“ I have altered the Statutes according to the  
 “ Animadversions you made about them, as Mr.  
 “ *Siegel* could remember them. Would you not  
 “ be so kind to look them over along with me? (39)

But Mr. *Brauer*’s other Occupations hindred him  
 from going thither, and send the Statutes back to  
 Count *Zinzendorf* who asked for the same, and had  
 therefore wrote to Mr. *Brauer* the 12th of *Aug.*

“ I only pray you would tell me which Day  
 “ next Week you will spend with me, to adjust,  
 “ perhaps, at once those Matters, about which we  
 “ have spoke and written to one another for this  
 “ half Year, to the Satisfaction of both Parties,  
 “ that I may regulate my Affairs accordingly.

The same Day that Mr. *Brauer* had sent word  
 to Count *Zinzendorf* what Day he would come and  
 see him, he wrote thus to Mr. *Brauer*.

“ I absolutely insist upon having a true Idea of  
 “ one another.

“ *First*, My Brethren obstinately persist in what  
 “ has been granted them, but this they say in  
 “ plain Words, and there is no fear that they  
 “ should cheat any body, for this is against their  
 “ Nature (40).

“ *Secondly*, One would think that I was more to  
 “ be suspected of Treachery than they, as I have  
 “ seen so much of the World. But the Grace of  
 “ God has so ordered my Heart that the same al-  
 “ ways is at my Tongue’s End, like a Fool’s,  
 “ which sometimes makes me to be the loser,  
 “ sometimes the gainer by it (41). My Behaviour is  
 “ like that of a strict Mennonist, I never ask more  
 “ than what I take, and he that bids me less, loses

(39) See Section 16.

(40) An impartial Reader will find that this was only written  
 to make People believe it to be true in Fact.

(41) This we believe, for it requires much Time to know  
 him well.



“ by it. For I always make my Proposals more  
 “ advantageous to the Party I have to deal with,  
 “ than they themselves intended to have them. I am  
 “ sure that there is many Restrictions in the Sta-  
 “ tutes, which *Budingen* would not have made.  
 “ But I foresee more things by the Examination  
 “ of my own Person, than you can by godly Love.  
 “ I like Restrictions in civil Matters as much as  
 “ I hate them in religious Affairs, and this Prin-  
 “ ciple hath helped me now these 25 Years (42).”

The Statutes that Count *Zinzendorf* had drawn up, had now been considered upon: The same were found to be such that it would have been impossible to admit them as Laws for this Community, without giving thereby more Solidity to their Constitution, or to make their Principles Laws for them. Both this could not be resolved on, for this would have caused a new Evil, and would have hindred that difficult Work to look into their Secret. A Regulation for *Herrnbaag* was therefore drawn up according to the Opinion of the Council which is mentioned in the beginning of this Paragraph. The same was given to Mr. *Brauer*, to deliver to Count *Zinzendorf*, and to tell him, that his Statutes never would be accepted, and to hear the Objections he should make against this Regulation. The Conference was holden, *August* 15. and Mr. *Brauer* gave the following Report of it.

“ After I had declared that I had brought his  
 “ Statutes back with me, Count *Zinzendorf* asked  
 “ me directly, if the same had been accepted and  
 “ confirmed? I told him that my Sovereign did  
 “ not understand them, nor would for many Rea-  
 “ sons accept them, but that I was ready to shew  
 “ him those Statutes which had been drawn up by

(42) This is a Sentence upon the Statutes, Section 10: The Reader will afterwards judge if this is a just one or not.



“ his Orders. The Intention of the same was no-  
 “ thing else but a Regulation of their common  
 “ Court of Judicature, according to the Laws of  
 “ the Empire, whereupon my Sovereign the more  
 “ insisted, as he wanted to see the bottom of this  
 “ Affair, and to make himself secure from all Re-  
 “ proaches. Count *Zinzendorf* directly said in great  
 “ Anger, this could not be done, it was a Perse-  
 “ cution, he long ago could not think what to  
 “ make of me, but that he now saw it. The Con-  
 “ tract mentioned that nobody should be intruded  
 “ into their Community, now the same should be  
 “ disannulled. So many innocent Persons had built,  
 “ their Goods should be seized, and a way made  
 “ to their total Ruin. Every Body that was only  
 “ worth 1000 Rixdollars should soon leave the  
 “ Place. *Budingen* had formerly acted kindly, now  
 “ he began to treat them rough; this was not just  
 “ and honest, and used many such like Express-  
 “ sions. I did not interrupt him in this, but de-  
 “ clared that I was not to hear such Reproaches.  
 “ That my Sovereign and his Servants had suffi-  
 “ cient Reason for all what they did in this Affair,  
 “ and none to negotiate with Count *Zinzendorf*  
 “ about it, and he could do what he pleased. My  
 “ Sovereign would take such Measures as God,  
 “ Law, his Duty as supreme Judge in his Territo-  
 “ ries, and his Conscience ordered him. Nobody  
 “ had hitherto mention’d any thing about disannul-  
 “ ling the Contract, this they supposed without  
 “ knowing the Regulation that was to take Place.  
 “ Count *Zinzendorf* replied: “ The Intention was  
 “ to persecute them, and to place a Person here  
 “ that should plague them. This would be the  
 “ Ruin of the Church. They never had met with  
 “ such an Accident these 25 Years, and had been  
 “ here secured against the same. Many Members  
 “ of the Aulic and Empire’s Chamber had  
 “ nothing



“ nothing to fear here, no Fiscal would or could  
“ attack them.

I replied: “ I had heard quite a contrary Opinion of some Members of the Chamber at  
“ *Wetzlar*. But the Truth and not the Judgment  
“ of others, that perhaps were not rightly informed, could here decide, and that the former never  
“ feared to appear naked or to be enquired into.  
“ I had here the Scheme with me but that he  
“ would not hear, and for all that would judge  
“ in a great Passion. That the Sovereign was not  
“ afraid to make an Edict of it, and then they  
“ might send it along with the Contract to all  
“ Universities to have their Opinion of the  
“ same.

“ He answered: It was known that all Universities did hate him. Such Persecutions should  
“ have been talked of some Years ago, and he  
“ and a great many others would have built no  
“ Houses here.

“ I told him, that if they would not chuse the  
“ Universities they could apply to the Courts of  
“ Judicature of the Empire.

“ He said, These even favoured the Sovereigns.  
I replied. “ They administered Justice, and this  
“ would be done to them equally by my Sovereign, who had no Occasion to negotiate with  
“ him as with the *Syndick* of the Community, but  
“ would henceforth consider *Herrnbaag* as a Sovereignty of it. Their Liberty of Conscience they  
“ should enjoy as far as it is compatible with Christianity and Reason, and this was the first Article in the Statutes made at *Budingen*, and therefore no Persecution was threatned.

“ He answered, It was the greatest Persecution  
“ to force them to accept of a Bailiff. The whole  
“ was my Doings. Counsellor *Nitschman* had told  
“ him beforehand, that I had a Spirit of Persecution;



“ and would rout every thing if I should have any  
 “ Thing to do in the Regency. The Saviour  
 “ would punish me for it. God would find me,  
 “ I should suffer for it, and so would others which  
 “ had occasioned it. They would find no Rest  
 “ any where, and many such like Words.

“ I let his Passion speak out, and replied after-  
 “ wards. I had not deserved such Expressions,  
 “ and were not used to them. That I knew well  
 “ enough, that I must answer for my Actions to  
 “ the Lord, who would punish or reward me : But  
 “ that I certainly put more trust in him than I be-  
 “ lieve they did, notwithstanding that I did not  
 “ judge by external Godliness but by being con-  
 “ vinced. That the Lord could look into secret  
 “ Places, and would judge according to Truth,  
 “ and not to godly Appearance. I had now an  
 “ Idea of them, and believed at once all that had  
 “ been written of them, of which I had always  
 “ had some Doubts. I took my Hat and was going  
 “ away. Count *Zinzendorf* directly began to soften  
 “ his Expressions, and spoke with so mild a De-  
 “ portment, that I could not but admire his sud-  
 “ den Alteration. He told me very much of the  
 “ Concord of their Communities, of the admira-  
 “ ble Connexion, the Love of Peace, Regularity  
 “ and use of the same. This he did to shew how  
 “ superfluous a Judge or Recorder would be  
 “ amongst them, and alledged many Cases to  
 “ prove that it would destroy *Herrnbaag*, which  
 “ would be of disadvantage to the Sovereign. I  
 “ answered, They would not draw such bad Con-  
 “ sequences from this if they did not suppose  
 “ that this Judge would be an unjust Man, and  
 “ it would be to the Detriment of my Sovereign  
 “ to chuse such a Person. But in case that  
 “ they would complain against this Judge they  
 “ might



“ might bring their Complaints before the Re-  
 “ gency or the Sovereign.

“ He replied, They should for all this be ex-  
 “ posed to many Chicaneries, and Ruin. And this  
 “ Man would give them Laws which would de-  
 “ stroy their Rules. But they would agree to it if I  
 “ would be the Person. They would build a  
 “ House for me and make me a Present of it.

“ I told him : They knew this to be impracti-  
 “ cable.

“ He said, Then should I only come once every  
 “ Fortnight, or in four or six Weeks, to take a  
 “ Review of all Matters, or they would send all  
 “ Wills, Contracts and Deeds to *Budingen* to be  
 “ there confirmed.

“ I replied : This would not be sufficient.

“ He answered, Then the Bailiff should live in  
 “ a neighbouring Village : They would build  
 “ there a House for him.

“ I told him, this would not do neither, for  
 “ he was to have the Inspection over them, and  
 “ to observe the Revenues.

“ He answered, These should be enquired in-  
 “ to, and afterwards let in Farms. They would  
 “ always pay 200 Guilders more than they really  
 “ could amount to.

“ He asked me after a long Discourse, if my  
 “ Lord could not be persuaded to put no Judge  
 “ at the head of them ?

“ I told him, I believe not, but that I was not  
 “ positive, and that I could do no more than to  
 “ make the Report of it.”

## S E C T. XV.

It is necessary here to add several Things which  
 have been done by Count *Zinzendorf*, that our  
 Readers may the better see the Cause of his Ac-  
 tions,



tions, and learn this Nobleman's way of Dealing: Counsellor *Brauer* did not much like him at first; and afterwards, in the Year 1747, when he was to adjust the Differences between the House of *Meerboltz* and Mr. *Beuning* at *Marienborn*, and came then for the first Time to *Herrnbaag*; Count *Zinzendorf* shew'd him there all their Institutions, and at last took him into a Watch-maker's Shop, and asked the Master if he had not a Watch ready made? who answered, that he had sold the very last to a Brother that was the Count's Servant, and along with him. He bid the latter let him see the Watch. Count *Zinzendorf* look'd at it, admired the fine Workmanship, and offer'd it to Mr. *Brauer* for good Remembrance sake, who absolutely refused to accept it. They afterwards passed through another Room, where they found some fine Tapstry brought over from *England*, and which was only called Paper-Hangings. Of this Count *Zinzendorf* would make a Present to Mr. *Brauer*, who also refused it. They entered the Closet by themselves, and Count *Zinzendorf* asked him why he refused his Presents, adding, that he used to do so out of sincere Friendship? Mr. *Brauer* told him, that he thought himself unworthy of them, and answered the Count, who would know his real Reason, that it would cause Reproaches to him if he accepted of his Offers, whilst he was transacting for his Master, and that he would make such to himself which would be of more force than Presents of more Value. The Count replied, this was a very trifling thing for him, and that he perhaps had made Presents of fourscore Watches. He afterwards tried to persuade Mr. *Brauer* in a more subtle way, for he wrote to him thus,

“ Would it not do, dearest Counsellor, that you  
 “ should be our common Counsellor in all Matters  
 “ that have no immediate Connexion with *Budin-*  
 “ *gen*



“ *gen* (1), with that Condition, that in all Matters  
 “ you would only act according to Equity and  
 “ the Laws of the Country; and not at all accord-  
 “ ing to the Favours we could exact of you in re-  
 “ gard to your Duty. I thereby should gain that  
 “ important Privilege to be able to follow my  
 “ Business, having left all worldly things in other  
 “ Mens Hands.”

The Count's Intention hereby was certainly not this last. He seems not to be born to be a Sovereign, nor would he be troubled with so many worldly Affairs if it was not his Fault; and even these he could leave to others, as he hath many learned Men and Noblemen of great Experience amongst his People. The real Point he aim'd at, was, that Mr. *Brauer* should become his Pensioner, and therefore take his Part. But Count *Zinzendorf* did not succeed. He possibly thought that he had done wrong in this Case, therefore had another Invention still more subtle. The Dowager Countess of *Reuss Ebersdorf*, Count *Zinzendorf*'s Sister-in-Law, was prevail'd upon to write to the Sovereign. This Letter the Count had written himself at a Time when Mr. *Brauer* was sent abroad to transact Business, wherefore he flattered himself to obtain the Sovereign's Consent. The Letter is this.

“ Your Grace often has told me how much  
 “ you liked my late Husband. If you are pleas'd  
 “ to bestow the same Favour upon his Dowager,  
 “ and really assist her, as she is become Tutress to  
 “ ten Infants, you will let me have Mr. *Brauer* for  
 “ my Counsellor, for he is I hear one of the best

(1) History had shewn Count *Zinzendorf* that several Princes have been great Losers after they had suffered their Counsellors to accept Salaries of their Sovereigns. His aim had been frustrated by the homage done the 26th of *June*, therefore he writes thus the 6th of *July*, to repair what was damaged thereby.

“ Lawyers.



“ Lawyers. He shall help me to regulate my  
 “ Dowery. In this I agree with my Son. I’ll tell  
 “ him my Intention about the other Tutors, and  
 “ the Education of my Children. He shall  
 “ assist me in it, and bring all Things requisite  
 “ thereto at *Wetzlar* in order, but shall not be  
 “ obliged to travel any further. Afterwards he  
 “ will have leisure enough, for I shall be tractable,  
 “ and won’t go to Law. I don’t think but that  
 “ you will shew me this Favour, as it cannot  
 “ be of any Prejudice to you. I pray there-  
 “ fore that your Grace would be pleased to per-  
 “ mit this Gentleman to be my Counsellor at  
 “ the next Conference to be holden here between  
 “ me and my Sons, about the Beginning of my  
 “ Tutorship, on any Day his other Affairs will  
 “ permit him to be absent, and this even before  
 “ you have taken your Resolution about this Pro-  
 “ posal. His Council will serve me in certain  
 “ Respects as Rules, for I like to transact these  
 “ things with Security.

All this tended only to bring Mr. *Brauer* by de-  
 grees to their Party. Count *Zinzendorf* wrote there-  
 fore to him.

“ It chagrined me very much, that you would  
 “ not accept of the Proposals of my Sister-in-Law.  
 “ You would not have lost two Days in the whole  
 “ Year. For my Sister-in-Law has People enough  
 “ in her Service. She only wants a Lawyer to  
 “ take good Care, *i. e.* to regulate the Formalities,  
 “ which sometimes are of Consequence.”

It is notorious that this could not be the real  
 Intention of the Count, for in *Saxony* all the Forma-  
 lities of the Law are more accurately observed (2).

(2) Here and in other Places appears how often and by  
 what different means they strive to get this Gentleman over to  
 their Side. These artful methods would be excusable in a Po-  
 litician that is negotiating, but are not so in a Person that wants  
 to reform the Church.

Count



Count Zinzendorf finding now that he in vain had allured Mr. Brauer, began directly to grow angry, and shew his Passion, as we have told in the foregoing Paragraph.

## S E C T. XVI.

The Statutes which Count Zinzendorf wanted so sadly to be confirmed by the Sovereign are as follows, viz.

*The fundamental Principle of this Colony is, and remains, to acknowledge no other Superior over our Consciences than him that has created and redeemed us : and for security's sake, no Inhabitant is to be corrected by the Church-Discipline, who does not acknowledge the same to be a Correction beneficial to him.*

This Proposition has the look of Innocence, for the Civil Power does not extend itself to Articles of Conscience, as long as they are to be decided by nothing but undoubted Verities. But when the Liberty of Conscience comprehends Matters which have no Limits by Reason nor Revelation, or when it is to be left to the arbitrary Actions of the Subjects, which not only regard the holy Truth, but also several worldly Transactions, which the *Moravians* brings under this Title, this very Principle of theirs becomes wicked, and noxious to the Sovereigns. All human Actions are good or bad, and in this very Regard all belong to the Conscience. The *Moravians* by not acknowledging any worldly Superior over this last, reject all Sovereignty over them (See the Proof of this below). It is easy to bring Things under the Title of Liberty of Conscience, but it ought to be determin'd what Cases, by Right, belong to the same ; but this Count Zinzendorf cannot permit to be done. This made him write the alledged Words, Sect. 14. Note 29. He confessed there that he could or would not specify these



these Causes nor admit others to do so. He excepts there against remonstrating, arguing or disputing about it. But the Public is brought into greater Danger by the Protection which the Errors in Religion, so often brought forth by the *Unitas Fratrum*, would acquire by this. It is but natural that the common People should strive to get loose from any worldly Jurisdiction, if their Head and Bishop, Count *Zinzendorf* himself, in his Homilies of the Passion of our Lord, p. 130, wants to prove that nobody is obliged to pay any Taxes. The Reader won't take us to be rigid in our Judgment if he considers the following Words which Count *Zinzendorf* wrote to Mr. *Brauer*, the 17th of February 1747, when it was intended to make some Alterations about *Herrnbaag*. He then said,

“ As to *Herrnbaag* it is a hard matter: for the  
 “ surprising Munificence which other Monarchs  
 “ bestow upon the *Moravian* Brethren, which by  
 “ *Prussia*, and but lately by *England* has been done,  
 “ notwithstanding the present Differences between  
 “ them and the Court of *Denmark*, which last must  
 “ be adjusted by the Arguments that Kings put in Practice.”

Is it not plain that he meant to obtain by Force what sound Reason would not allow him?

The second Article, in the first Paragraph of these Statutes, is this: *That the Church-Discipline should correct none but what acknowledged the same.*

But what is Count *Zinzendorf*'s Church-Discipline else, but to keep the People in a blind Obedience unto him, and to refuse the Authority of any other Sovereign? They certainly enjoyed at *Herrnbaag* an absolute Liberty of Conscience, but were by the Count kept under so oppressive a one, as even cannot be greater among the *Roman Catholics*. The Elders, who certainly had more Wit than the rest, were exempt from the most rigid Laws, to keep



keep them always in the same Interest. Where is the Liberty of Conscience, when the People are obliged to observe so many Holy-days of the Elders, unmarried Sisters, Brethren and Widows, which the holy Scriptures never ordain'd? Nay, where can you find even a civil Liberty, when sick People are hindred to apply to the Physician they like best, or when unmarried, or married People, Widowers and Widows, are, obliged to distinguish their Condition by their Dress? or when a Marriage, before duly contracted, is declared to be void, unless that the carnal Cohabitations has been performed before the Elders? which can be proved to be their Methods by authentic and judicial Records. It is enough to observe about this their Church-Discipline, that *Herrnbaag* was a Town of this County for eight Years, and the Sovereign never called upon. It cannot excuse them that *they would not correct any Body by their Church-Discipline, who should not allow the same to be beneficial to his or her Soul*. For the secular Jurisdiction was really deprived of its Power when *Johann Nitschman*, before many of the *Herrnbuters*, absolved one *Mrs. Simgens* for Adultery which had been committed in another Place. Who can praise such a Discipline of the Church?

## S E C T. XVII.

The Tenor of the second Paragraph of the Count's Statutes is,

“ For, as nobody has a right to an Infringement upon the Liberty of Conscience of his Wife or Children, which he himself should abhor to be served with, the Exemption of this Individual, cannot be of any Prejudice to these Persons that wanted to be of the Community.

Count *Zinzendorf's* stile is somewhat Mystical, therefore we shall explain what he meant by this.

It



It was to say, that no Parents or married People could demand their Children, Husbands or Wives that should be amongst them. Here you find a Proof of the Danger we have spoke about the first Paragraph of these Statutes. (See the foregoing Paragraph) They counted it an Infringement upon their Consciences for a Husband to redemand of them his Wife, Parents their Children, which altho' is consistent with the Laws of Nature and those established by civil Authority. But the *Moravian* Brethren pass over them all, and eludes her with the Sovereign's Legislature. They make a Divorce without his Consent as soon as either Party begins to think another way than they do. Count *Zinzendorf* added Modification to the third Paragraph of his Statutes, saying,

*Therefore nobody can retract the Deeds at his own asking, that were drawn up by his own Consent with the Community, about the Reception of his Children, without the Cause has been examined into, and the Conditions of the Parties concerned thoroughly considered.*

Count *Zinzendorf* in the first Paragraph had established that Parents could not force their Children, or Husbands their Wives, to relinquish the Community; because this was a thing belonging only to Liberty of Conscience, which no Sovereign in this World could be a judge of. He said, in a Letter of the 4th of July, 1747,

*Many have fell down before the Queen of Poland about their Children, but it had no Effect.*

Now what more could this inconsiderable Puissance expect. In *August* the same Year he wrote:

“ I know very well what Power Parents have:  
 “ Cardinal *Mazarine* told the King when he was  
 “ about marrying *Madam Cambalet*. There is no  
 “ Power that can hinder me to dispose of my Family  
 “ just as I like. (*Il n'y a point de Puissance capable d'*  
 “ *empêcher que je ne dispose de ma famille à mon goût.*)

“ This



“ This is the Reason that Parents must renounce.  
 “ the Power they have over their Children, be-  
 “ fore we accept them, or they may keep them  
 “ themselves. An unruly Boy is bad enough for  
 “ himself, but let him be bad with his impure  
 “ Spirit. There is no Occasion that he should de-  
 “ part and bring seven more back with him worse  
 “ than himself. We are not to serve every ones  
 “ Whim. *Nous ne sommes pas Ministres du Caprice d'un*  
 “ *chacun.*) We take Children of several sorts of  
 “ People out of Charity, Pity, and then we tell  
 “ them boldly, when they force us with Tears in  
 “ their Eyes to accept them, and often (as has  
 “ happen'd this Year five or six Times) wait ten  
 “ Weeks for our Resolution, and would subscribe  
 “ the reverse with their own Blood if we should re-  
 “ quire it. Parents are at this time a Day in  
 “ great Trouble about their Children, and no-  
 “ body re-demands them of us without being there-  
 “ to instigated by some Villains. Parents would  
 “ soon have their Children again, if all were like  
 “ *Schuckards*. But the Miracles of Grace which  
 “ the Lord so often operates in them, and the supe-  
 “ rior Right grounded in Scripture, a godly one  
 “ has over a bad Partner in a married State, who  
 “ delivers his Child to the Lord by their Birth,  
 “ must be honoured. And we always are so  
 “ happy as to find some worldly Circumstances by  
 “ the means of which we can give Reasons to all  
 “ judicial Courts about our detaining them. If  
 “ we were judged with a little more Charity, you  
 “ would see that we do not mind it much to have  
 “ a Child with us, and our Honesty, Fidelity and  
 “ Generosity towards every Person, in our Custody,  
 “ would bring us to the best of Characters.”

So the impure Spirit leaves a Child that  
 becomes a *Moravian*, and seven others come  
 which are worse, if they leave this Community,



and nobody redemands them without giving them over to the Devil, or being instigated by some Villains: All this, tho' entirely false, was only put in to quench the Inquisition which the Regency of *Budingen* would have made upon any such Occasion. For then it was not thought that Salvation was to be found only amongst the *Moravians*: They maintain this most pernicious Principle, that a Child shews no Disobedience to his Parents, or even to God, when it is or will be amongst them. Count *Zinzendorf* demanded Mr. *Schuckard's* Daughter *Magdalen*, and required his Letter should be written before her and her Mother; where he said,

“ I'll send you a Copy of this my Letter in a  
 “ few Weeks if I should hear that he (Mr. *Schuckard*) has not told you the real meaning of it.  
 “ For *Magdalen* is old enough (she was then 16  
 “ Years old) to know what is good for her, and  
 “ won't trespass against the fourth Commandment  
 “ of the Lord, by being obedient to her Father  
 “ which created her.”

Scripture nor Reason learns us these Principles. The *Moravians* don't like to part with the Children. The Parents of many of them are rich People, some of them possess already their Fortune, some are in Expectation of their Portion, which sometimes is already in the Community's Cash, or is very near to have it. No Tutors are there but the Community itself. Whence shall this Money be redemanded? From this general Diaconat. But these Proprietors are dispersed all over the World, and hence the Difficulty of regaining their Stock is evident.



## S E C T. XVIII.

The fourth, fifth and sixth Sections of his Statutes are :

Sect. 4. *Our ecclesiastical Constitution is founded in the Holy Scriptures, and acknowledges the Confession of Augsbург, to be a full, just and plain Explanation of the Principles of Lutherism, and agrees to the same without any Exception. In regard to the way of Preaching, the same agrees with the Decision of the Synod of Berne, Anno 1533, which agrees with the former.*

Sect. 5. *And whereas it is sufficient in the Roman Empire, to conform with the Augsbург-Confession; other Confessions of Faith that agree with the same as the Bohemian, shall not be rejected, but for all that not considered as rules for the Faith or Actions, nor shall we be forced to do according to them.*

Sect. 6. *For all that, we admit the Augsbург Confession for the Rule of our Faith, we will not exclude any Body from our Community, let him follow any other Religion whatsoever, for all these that are of such as are tolerated in the Roman Empire shall have the free exercise of Worship, and all the rest depends on the Sovereign's Permission.*

All these Articles were drawn up that they, after the same should have been confirmed, could shew the World a new Testimonial or Certificate. For Count Zinzendorf gave himself a great deal of pains, though in vain, to obtain a Certificate that they had lived in this County as *Lutherans*, in the beginning of the Year 1748.

We shall pass over the Reflections made upon this Occasion by the Regency of *Budingen*, leaving it to our Readers whether this shews not our Impartiality; so that they may form a Judgment of the Proceedings of this Society. We only add, that



when they first came to this County, they came under the Title of *Moravian Brethren*, after this they pretended to be strict *Lutherans*, and in the mean time would tolerate amongst them any Person of any Persuasion whatsoever. Count *Zinzendorf* reckoned it a Sin when the Sovereign, in his Edict, which we shall mention hereafter, told them that they, neither in Doctrine, nor in Behaviour, were such as they stiled themselves. This first-mention'd Count, wrote to Councillor *Reich*, the 21st of *October*, 1750.

“ The second Sin of our Antagonists is, that they  
 “ call the People at *Herrnbaag*, *Herrnbuters*. What  
 “ Offence hath this Place given which is an Evan-  
 “ gelical Lutheran one, that a Community should  
 “ be called by its name, which really consists of  
 “ Calvinists, Mennonists, and others from Luther-  
 “ anism. The Sovereign of *Herrnbaag* hath re-  
 “ ceiv'd them; and made an Episcopal Church of  
 “ them, without the Knowledge of the Patron,  
 “ real Spouse, and Warden, who notwithstanding  
 “ had been ordained and constituted as such.

## S E C T. XIX.

The 7th Sect. of the Statutes proposed, is this.

*Nobody will be banished this Place because his Persuasion is not ours, or that he would (for to say so) abandon the same. But the main Reason for sending a Family or a single Person away, shall be the Inconsistence of the Security for his Person and Behaviour stipulated in the Contract with the Sovereign. The Reverse therefore which has been in Use these twelve Years is herewith confirmed.*

The *Moravians* wanted the Liberty to receive People at their own Option. So by these Expressions they would send away People, tho' the most honest and faithful Subjects, if the same should

not



not do as they liked. As for the Reverse Count Zinzendorf makes mention of here, there is no such thing to be found in the Archies of *Budingen*.

S E C T. XX.

The 8th Sect. is thus canvassed.

*The Community of Herrnhaag acknowledges the Sovereign of Budingen to be their Father, and they his Children. And whereas, nothing can hinder us to pay Obedience and Service to our Sovereign, in Cases which don't touch our intrinsical and religious Constitution, or that we permit the same to be put in Execution, whereof we are exempt by the Privileges granted to us, for all that it serves for Salvation to live to the comfort of Parents and Sovereigns; so not one act shall, even if oftentimes committed or any Prescription be of value, if any such most humble Deference is not observ'd. This Paragraph is to have the force of an eternal Obligation: That the Simplicity and Fidelity may be encouraged, nor be blamed or troubled by making bad use of the same.*

This Paragraph plainly shews how Count Zinzendorf intended to become a Superior and Sovereign at Herrnhaag; this should serve for a perpetual Agreement. What would then have become of the Sovereignty of the Prince, if he agreed to this, or when Parents, Husbands, &c. should have redemanded their Children?

S E C T. XXI.

The 9th Sect. of Count Zinzendorf's Statutes is this:

*The Proprietor of the Lands at Herrnhaag, i. e. the true Inhabitant of the Acres, that has paid for them; is always the COMMUNITY'S JUSTICE, who is to chase a skilful Man out of the Community for his Partner, with the Title of Director of the Judicature at*  
I 3. Herrnhaag.



*Herrnhaag, in the Name of the Count of Hsenburgh. This Man is to be sworn in his Office, and no civil Transaction can become Legal without him.*

So *Herrnbaag* was to be independent from *Budingen*, as it was to be the perpetual Property of him that bought these ten Huses of Land whereupon the same was built. The Community had bought the same, but one *Hofer*, a *Swiss*, had lent the Money thereto. Count *Zinzendorf* had not only built there a magnificent Mansion-House, but had already got most of the Acquisitions of the rest of the Inhabitants, and would therefore soon have appeared as a Proprietor and common Justice. The Town was inhabited by *Dutch* and *English* and several *German* Merchants of Importance, and began already to have a considerable Trade. This very soon would have ruin'd the City of *Budingen* and the Counts thereof. For this Director should even be one of their People to keep the Sovereign and Public ignorant. Count *Zinzendorf* answered, when the first Objections to this Article were made.

“ It is so every where, where there is a Community of us. Lieut. Colonel *Zaionscheck*, one of our Members, and one of the States of the County, is our common Justice at *Herrnbut* in *Saxony*, and Count *Zinzendorf*'s Secretary is Director there. It is not necessary to mention him at *Neusaltze* and in *Silesia*. This Matter depends on the Community's Pleasure, and the Proprietor of the Ground is in the Country, as at *Gnadentay*, Mr. *de Wiedebach*, &c. In Cities the two Deputies of the Community are in the Senators or Directors, as v. 9.

This at once should remove all Doubts. But the *Herrnbuters* had lost their Credit about rightly administering Justice. Many Instances had been found to give Reason to mistrust them. We shall alledge here one worth our Notice.

The



The Court of common Judicature at *Herrnbaag*, had, Anno 1742, asked the Regency of *Budingen* for Requisitorial Letters, and given the following Certificate with the underwritten Names of Mr. de *Lut-zow*, Mr. *Schinbergs*, and of Mr. *Hayde* Assessor in the said Court.

“ *John Tobias Pflaumer* hath required of us, to  
 “ give him a Certificate, purporting that he hath  
 “ lived here a Year and a half, and that his  
 “ Conduct always hath been such, that we always  
 “ approved of him. He farther desired us to  
 “ recommend him to the Regency, as he is will-  
 “ ing to settle here, that the said Regency might  
 “ grant him their requisitorial Letters, and use  
 “ their Interposition to bring his Tutors to an  
 “ Accompt, that he might come to the Possession  
 “ of his Goods, as he now is come to Age. We  
 “ therefore have granted him this Certificate, seal’d  
 “ with the Seal of the Court of the common Ju-  
 “ dicature. *Herrnbaag, June 8, 1748.*

The Regency granted this Demand, and the Money belonging to this Person was sent to *Herrnbaag*, and was afterwards clearly found to have been brought in the Community’s Coffer, or in those of the same. Would it therefore not have been a Sin to leave the Administration of Justice to them?

## S E C T. XXII.

The 10th Sect. was thus canvassed.

“ This Director must act with his two Assessors,  
 “ whom he must swear into their Office in the Name  
 “ of their Sovereign, and take care of the Formali-  
 “ ties in oeconomical Matters. Except this, the  
 “ general Diaconat, which assists all Communities,  
 “ throughout the world, and which more particu-  
 “ larly takes care of the Community’s Credit at  
 “ *Herrnbaag, where the same is called the Diaconat, a*



“ *free Company, like some privileged Colleges in the Ter-*  
 “ *ritories of other Sovereigns, as a College of Com-*  
 “ *merce, all which in Places of Importance take care*  
 “ *of the Trade. The same can't be obliged to shew its*  
 “ *Books to any body, or give an Account of its Manage-*  
 “ *ment, except when the same should be too short in*  
 “ *Law.* They have proved themselves to be true  
 “ Managers of the public Wealth, by dispersing  
 “ more than a hundred thousand Guilders, with-  
 “ out costing the Community one single Penny.  
 “ The Members of the same are elected or dis-  
 “ missed by the general Diaconat which hath sus-  
 “ tain'd the Credit of all *Moravian* Brethren,  
 “ with more than two Millions. This the more  
 “ because that the same does not aim at any pri-  
 “ vate Interest but the real Credit of the Diaconat  
 “ of the Churches.

This plainly shews that they wanted to be inde-  
 pendent, and answers the Idea Mr. de *Damnitz* gave  
 of this Diaconat, *Jan. 5, 1748.* Saying:

“ The general Diaconat takes care of the Oeco-  
 “ nomy of all the Communities all over the World,  
 “ whoever have Colonies of us, assists them, lends  
 “ Money to their Undertakings, negotiates and  
 “ makes Contracts with the Lords of the Manors,  
 “ or their Exchequer, but *both never a certain*  
 “ *Abode.*”

And Count *Zinzendorf*, in a Letter to Mr. *Brauer*,  
*April 17, 1750*, said:

“ There is a general Company erected which  
 “ is independent from the Community. The same  
 “ (after that I have resign'd) consists of one Pre-  
 “ sident and ten or twelve Assessors. This Com-  
 “ pany has above a Million to lend out at 4, 5,  
 “ and 6 *per Cent.* in *Europe* and *America*. The most  
 “ Part thereof is lent out to other Lords by our  
 “ Recommendation.”



The special Diaconat is the same in every Colony. The General receives and preserves the Sums which are gotten from others, and disposes of the same by directing the special Diaconats how to employ them. They use the Name of Community very promiscuously. If one becomes a *Moravian* Brother or Sister, he or she gives, we suppose, 300*l.* This he gives to the Community, that is to the general Diaconat, which gives him a little bit of Paper as a Bill of Exchange. So this becomes the Community. These two Colleges are the very Pillars of the *Unitas Fratrum*. What Sovereign could now govern such a Company that has no certain Abode, and is to be independent wherever it is?

A Person who went from them declared in a Law-suit at *Budingen*, that the general Diaconat was as potent as the greatest Duke in *Germany*. Count *Zinzendorf* himself says that it was so rich, what will become of it at last? The most Part of the Brethren give their Money to the same at 4 *per Cent.* The special Diaconat of each Colony has the Revenues of the same. Private Persons first kept Apothecaries, Ironmongers, Grocers Shops, &c. but the Diaconat soon found means to come to the Possession of them. The Proprietors or others, became Journeymen in them, and the Diaconat had the Profit of the Goods sold. So was it with the Community's Inn, for they themselves said, *Jan. 5; 1748.*

“ That the general Diaconat took the Revenues  
 “ of the common Cash, out of the Lodgings,  
 “ Shops, Apothecaries, &c. and that all these  
 “ things belonged to its Account.” A Brother  
 that has no more than 4 *per Cent.* wants different  
 Necessaries, these he absolutely must buy in the  
 Shops, and so the general Diaconat pays no more  
 than 2 *per Cent.* They send their People abroad,  
 many of them die and where can any body ask for  
 their



their Money? What can his Children ask for, who constitutes Tutors over them?

Count *Zinzendorf* answered when *Budingen* would not approve of this Section.

“ The general Diaconat is not a College of *Isenburgh*, but travels about. No more can be pretended of the same, except that the Diaconus when he comes hither to look over the Accounts of the Colony, shall give notice of his Presence, and be a Stranger equal as the ordinary and common Justice.”

What is the meaning of their being Strangers, and therefore independent? Count *Zinzendorf* replied when he was told that this could not be agreed to :

“ No other Evil can arise from treating such universal Servants of the Lord with cavilling, but that the same avoid these Territories and leave the Matter about the Loan as it is. The Possessor of *Herrnbaag* redemands his Money. The Houses pay with what they contain, the Lands are given back for ready Payment, and left to be inhabited by those who please. There may thereby happen some acts of Violence, let them then happen to whom they will ; for it must happen soon.

But notwithstanding this threatening, the Statutes were rejected.

## S E C T. “XXIII.

The 11th Sect. of these Statutes is :

“ And whereas the Deputies of the Church have always acknowledged and admitted, and the Contracts made with them, by their Majesties the Kings of *Great-Britain, Prussia, Denmark*, the *States-General*, his Grace the Duke of *Holstein* and other Sovereigns, and the Count of *Isenburgh*  
“ *Budingen*



“ *Budingen* himself, who has three of them in his  
 “ own Hands; *No Alteration therefore can be made*  
 “ *in any Regulations of the Community without consult-*  
 “ *ing the civil Elders of the Moravian Church, or*  
 “ *the general Diaconat, or at least the deputed Syndick*  
 “ *of the Unitas Fratrum.* These, let them have  
 “ any other Office in the Community whatsoever  
 “ it may be, shall only stile themselves Deputies  
 “ of the Brethren for this Affair. The King of  
 “ *Prussia's* stile in *Silesia* would be the best if the  
 “ Sovereign should order any thing, or when any  
 “ extraordinary Case should happen, who without  
 “ any more Titles addresses himself to the Direc-  
 “ *tory of the Community of the Brethren.* That Com-  
 “ munity which is interested, elects their Deputies,  
 “ and is to bring the Case before them, and give  
 “ their Answer in. This is absolutely necessary,  
 “ and must be strictly observed by a Community  
 “ that renounces all matters of War.

Both Contracts with *Budingen* (for there never has been a third) were made with Deputies of the new Inhabitants, and all these Denominations are yet unknown. Count *Zinzendorf* thought his own People would find themselves wrong'd, and would also make new Regulations, assisted therein by the Sovereign; he therefore wanted to prevent this by making the *Syndick* Master over them all, tho' under a very low and humble Denomination. Where is the Directorium of the Brethren else to be found but in the general Diaconat which really is independent?

They argue that the Sovereign should have the right to send his Orders to *Herrnbaag* which should contain nothing new but Things in general. For the 12th Section is thus:

“ But the ordinary, and all Orders of the So-  
 “ vereign, which contain nothing new, but Matters  
 “ in general, and only some particular Affairs, are

“ no



“ no more to be sent to the common Court of  
 “ Justice, but to the Count of *Budingen*, or his Direc-  
 “ tor at *Herrnbaag*. But if other Affairs should  
 “ happen, which belong to the external of the  
 “ Church, as for example, the Surplice-Fees for  
 “ carrying of a dead Corpse in *Dudelsheim*: or  
 “ about an Act of which the ecclesiastical Rector  
 “ of *Herrnbaag* should be desired to perform then,  
 “ or if any thing should happen with another *Lu-*  
 “ *theran* or *Roman* Priest, the said Matters must  
 “ be directed to the Ordinary of *Herrnbaag*.”

The Sovereign of *Budingen* would never have been able to learn the true System of these People if he had approved of this, neither could he ever have destroy'd the same; for the general Diaconat would never have condescended. What Reason had they to make such Opposition when an honest impartial Man was to be put at their Head as the only way to keep their dangerous System from being hidden, which threatened to overturn the Sovereign's Power.

They wanted no Titles, because if they had been put to the Records the Regency would have learnt the Names of the Persons which were their common Justice, which Office, Barons, Noblemen and others that formerly had served other Sovereigns, have administred.

#### S E C T. XXIV.

The 13th Section is.

“ A Specification of all these Families which  
 “ stay with us above a Year (for so long at least  
 “ they can live with us as Guests) shall be sent  
 “ yearly to the Sovereign. The same shall be  
 “ struck out in the List when they go away again  
 “ after they have given due notice there and settled  
 “ with the Director, and it shall be added accord-  
 “ ing



“ ing to the best Intelligence, where they are gone  
“ to.

So they had time enough to see if any new Comers would do for them. The Sovereign could never be sure of what Subjects he had, and the Specification would have always been made according as they liked it, the Director being one of them.

The 14th Sect. is of the same Fashion.

“ They that marry here, must before give notice  
“ to the Director of the Rights he has to do so, or  
“ he does not settle here. To give a Specification  
“ of the principal Persons when so many should  
“ be convoked here of the general Diaconat of  
“ the Colonies to the Number of 150, when some  
“ of them should pass through here to settle any  
“ where else, which altho’ has not happen’d these  
“ ten Years, would be too troublesome, especially  
“ if there should be thereto annexed a Description  
“ of every ones Circumstances in particular which  
“ is to be instead of an Oath: This Deposition  
“ must always (as Reason and Equity orders) re-  
“ flect more upon the Laws of the Country where  
“ they go to, than of those they came from.

This was not what the Sovereign, in regard to the Marriages of them pretended, as before hath been observed. And who should know at *Budingen* the Rights of so many different Countries and Empires? Was not this to say, Marriages shall be performed at *Herrnbaag*, but the Sovereign shall not inquire or judge of them?

## S E C T. XXV.

The 15th and 16th Sect. were thus:

“ No Inhabitants shall be received without the  
“ Director of the Sovereign knows of it, and they  
“ shall be banished, by a Decree of the same,  
“ wherein also the Reasons are contained, therefore.  
“ But



“ But this shall not belong to the two unmarried  
 “ Choristers, which retain their Fashion of a  
 “ Dove-house. For it would be improper to re-  
 “ ceive all that multitude of People that yearly  
 “ resort thereto, and also inconvenient to use any  
 “ Solemnities by dismissing them after a short stay,  
 “ which always is very hard for them. But if the  
 “ Dismission is out of Obstinacy not accepted of,  
 “ or is like a Banishment, the Director must do  
 “ the same by his Decree.

Sect. 16. “ The Director must always have  
 “ sufficient Cause for such a Decree. But he must  
 “ take his Knowledge from what the Public says.  
 “ This the more, as the Community, according  
 “ to the Section of the perpetual Contract made  
 “ with the Sovereign, may receive whom she pleases;  
 “ and the Love to a Christian is the reason that  
 “ such Measures are taken, not at all the Limita-  
 “ tion of this Statute of whose Conservation the  
 “ Wealth of the Church depends.

The Sovereign would give the Power of receiv-  
 ing People to his Bailiff that should be no *Mora-*  
*vian*, they will not give the same to a *Herrnbut*  
 Director. He should only subscribe the Decree  
 when they should think fit to make such. Who  
 else but the Elders, that always should be con-  
 sidered as Strangers, were to give him Advice  
 therein. The Director should not oblige the un-  
 married People. For they are the Persons that  
 take care of such as nobody ought to know, but  
 he that knows already thir System. He shall think  
 the Reasons that the Public, *i. e.* the Elders or the  
 general Diaconat alledge, for good and sufficient.  
 Who then is at the head of the Judicature?

It is true, it was granted them in the Contract  
 to receive and dismiss out of their Community  
 whom they should please. But what Community  
 was this? Thirty or forty Families that were to  
 establish



establish Manufactures, and never have come in the Country. There was no mention made of a College of Elders, general Diaconat, all which who could foretell would be there at any Time? Who could know that the *Moravian* Church had political Maxims from whence the Wealth of the former depended?

Count *Zinzendorf* after he saw that the Sovereign would not give this Power to any other Person but to one who was no *Moravian*, answered:

“ The Director shall not meddle at all with it, “ if you think a general Proof insufficient.” As if he was to give the Sovereign his Orders, or if Love to a Christian-Regulation had caused him to make these Proposals.

## S E C T. XXVI.

Sect. 17th, he said:

“ They that go away for themselves must give “ Notice of this, and particularly to the common “ Court of Justice, nor can they be received in “ any other Place of this County, without pro- “ ducing a Certificate that nobody has any law- “ ful Demands upon them.”

Here they consider *Herrnbaag* as a Place separated from the County. They would hinder the Sovereign from protecting their Refugees, as had been already done, but they wanted to seduce his Subjects which they liked. So have brought amongst them the Manufactory of Ribbons that formerly was in the City of *Budingen*.

## S E C T. XXVII.

The Tenor of the 18th and 29th Sections were:

“ The Sovereign is always empowered to leave “ the intrinsical part of our Constitution, or to in- “ quire into the same. “ And



“ And as the Sovereign is not for us in particulars, because he is seemingly ignorant of our interior Affairs : He is, on the other side, to take legal Cognizance, of our Protection against the Infringement, of our Privileges from any quarter, and more particularly of those strong forbidden Libels, which very often contain no Truth at all.

Sect. 19. “ The Community at *Herrnbaag* must in the first case, out of Love to their gracious Sovereign and Fidelity to the same, avoid all Things which can provoke Revenge or submit the same to the Censure of the Public. Should the second case be more agreeable, the Community and its Members from all sides, would enjoy active and passive all Liberties which they are intitled to by commonly received Opinion, or which have been granted them most prudently in the Territories of his Majesty the King of *Poland* as Elector of *Saxony*.

All this was said only to catch hold of the Confirmation of these Statutes. For why opposed Count *Zinzendorf* the intended Commission in 1741, as he doth here again ? He knew that *Budingen* would not grant them their wanted Rights, so they could refuse to accept of such inquiring Deputies.

## S E C T. XXVIII.

Sect. 20th, should be thus :

“ And whereas, Disputes may easily arise about such a point of Fact ; The Sovereign has been pleased, that the Decision about the same always should be by his first Counsellor of the Regency, and in respect to the Sovereign’s Religion, and notwithstanding that most of the Inhabitants are *Lutherans*, by the Administrator of the reformed Trope in the *Unitas Fratrum*, (which at present  
“ is



“ is the Rev. Mr. *Cockius* first Chaplain to his  
 “ Majesty the King of *Prussia*) and that when  
 “ these two Gentlemen do not agree in their Opinions about the Question, the Brethren should  
 “ be favoured, or the same should be left to be  
 “ decided by an honest Office-standing Lawyer at  
 “ *Franckfort*, or at *Wetzlar*, whom both Parties  
 “ hath hitherto consider'd as their Friend.”

How finely they wanted here to subtract themselves from the Jurisdiction of the Regency, and have to do with only one Man. Count *Zinzendorf* never wrote to this College, but only to Mr. *Brauer*, and in *July* 1747.

“ Will you, if only my Son or Son-in-Law  
 “ should copy my Letters to you, answer me in  
 “ your own hand Writing. I think not like  
 “ others before, but when I write. This makes  
 “ my Letters so confus'd that they are hard to be  
 “ read. But I would rather write to you my own  
 “ self, than that a third Person should interfere with  
 “ our little Billets.”

But the extracts of a Conference between Count *Zinzendorf*, Mr. *de Damnitz*, and Mr. *Brauer*, holden the 11th of *July*, and the latter's Report of the same to the Sovereign, will more plainly prove, how they wanted to make these public Matters private ones.

“ They wanted me sadly to become a Justice at  
 “ *Herrnbaag*, and desired me to administer this Office notwithstanding I should be in *Budingen*; I  
 “ answered that I had no leisure Time left to do this.  
 “ I did not chuse to be at their Head half only,  
 “ and only for the Title's sake, and could not do  
 “ my Duty if I should be at *Budingen*. They replied, There was not much business to do, and  
 “ there would hardly be three sheets of Paper written in a quarter of a Year. They would pay me  
 “ a Salary, and so much that I could very well

K

“ keep



“ keep a Secretary. I told them; That if I should  
 “ be their Justice all Things should nevertheless  
 “ pass through my Hands, and I had no Time  
 “ to spare; they would find themselves mistaken,  
 “ for I never could use myself to indulge the un-  
 “ limited Liberties as they desired, and should  
 “ therefore always be too rigid. Count *Zinzen-*  
 “ *dorf* replied, You can't hate us. We believe that  
 “ a particular Genius always is with the Person in  
 “ the first Office. The same must always love  
 “ us. We have the Experience of this in all our  
 “ Colonies for these 25 Years. I replied, That I  
 “ did not believe this, for I was in a College where  
 “ all Things passed through all Hands, and  
 “ *Herrnbaag* was subject to the same. They said,  
 “ That is nothing, you must treat these Matters  
 “ alone. I said, that it was impossible, because I  
 “ was twice or thrice absent. They answered, in  
 “ these Cases all Matters should wait till my Re-  
 “ turn. I told them that this was against the col-  
 “ legial Constitution.”

One Person overlooks a thing sooner than many,  
 and is sooner imposed upon than a whole College,  
 and a President of a College that is not an honest  
 Man can better and easier obtain his Ends. But  
 we observe only the great Profit the *Moravians*  
 would have had by the Confirmation of these Sta-  
 tutes. For even the first Counsellor of the Regency  
 could have done nothing of himself, being hin-  
 dred by the Administrator of the reformed *Trope*,  
 and they would have excepted against all Lawyers,  
 by saying that they were not their Friends.

## S E C T. XXIX.

The 21st and 22d Sections were,  
 “ The burial Ground of these, that do not be-  
 “ long to the Choir-Constitution, or that expressly  
 “ desire



“ desire to be buried in the Ground situated by  
 “ *Hartske*, is and remains the *Haag* burial Ground,  
 “ where the Rector is obliged honestly to bury,  
 “ and to receive the Surplice-Fees, of every one  
 “ the Ordinary of the Place tells him of.”

Sect. 22. “ The Surplice-Fees are to be paid  
 “ to those Parishes through which a dead Corpse  
 “ should pass for its Interment at *Herrnbaag*, and  
 “ the Accounts of such Cases as hitherto have hap-  
 “ pened shall be settled.”

Here they think like Romans, for they would  
 not bury every one in their own Ground. Count  
*Zinzendorf* himself caused his Son, who died a Year  
 before their Burying-Ground at *Herrnbut* was ready,  
 and was buried there in the Lutheran-Ground, to  
 be dug up, and to be laid in their own new Ground.  
 They carry the Bodies of those that die in the  
 Choir-Constitution often many Miles through  
 other Territories to be buried at *Herrnbaag* in their  
 Ground; perhaps because they believe that their  
 People enter Heaven by another way: and bury  
 them with rejoicing Music to encourage other People  
 to become more and more entirely devoted to them.  
 It shews also how little Regard they have for the  
 Lutheran and reformed Religion, that they will  
 not suffer any of their Choir-Constitution to be  
 buried amongst any of those two Religions.

### S E C T. XXX.

Sect. 23d and 24th were,  
 “ And that a kind Prince may lose no Emolu-  
 “ ment he might reap from these new Buildings,  
 “ A proper Comptroller shall be kept at the ex-  
 “ pence of the Community, to set down all extra-  
 “ ordinary Profits that shall happen all the Year  
 “ round, and produce those Annotations at *Mis-*  
 “ *theadmas*. The Diaconat shall well examine them



“ by the Contract, that no principal Part of the  
 “ Commerce, nor one single Article remains,  
 “ where-from the Sovereign had no Profit.

Sect. 24. “ The Regency shall communicate to  
 “ this Person all real, and not probable Quarrels,  
 “ especially such as happen with the neighbouring  
 “ Villages; which he shall well consider, and lay  
 “ them, along with his Opinion thereof, before the  
 “ Diaconat at *Michaelmas*. There all Smuggling  
 “ shall be severely punished; all occasions of Quar-  
 “ rels removed, or a Verdict be given for the De-  
 “ fendant: and even our Right shall be regulated  
 “ yearly, that there may be no Prejudice done to  
 “ any third Person, and that we be not, even indirect-  
 “ ly of Detriment to the Trade of our Neighbours,  
 “ but that we, on the contrary, may be and re-  
 “ main the Instruments of their worldly Wealth.

The Institution of this Comptroller would hinder the Sovereign from giving his Bailiff the Commission of the Revenues. For it would stand under the Diaconat, and therefore was not in the Sovereign's Service, and he would now pretend, through his Remonstrations, that the Trade of the Inhabitants of *Budingen* and other Places, should not be hindred. Shews not this that the general Diaconat wanted to be Sovereign over *Herrnbaag*. This should all be in the Contract interpreted in favour of the Sovereign, but where had this College, that never had entered into Contract, the right to interpret the same. It would have been favourable as long as the Regency had condescended in every thing. The Death of some rich People, as that of Mr. *de Laish*, would have brought the Exchequer for the tenth Penny, 10 or 12000 Guilders. But this Favour would soon have been altered after they at *Budingen* had looked into their right System in religious and civil Matters, and after the taking of Measures accordingly. The 8th Section of these Statutes



Statutes would have served them for an Answer if they had been admonished that formerly they made use of other Interpretations.

S E C T. XXXI.

Sect. 25th was,

“ Timely Notice shall be given to the Sovereign, or its Counsellor of the Regency, in the Presence of one of the first civil Elders, other than that of a Bishop, which may happen after the Retardation of *Marienborn* and *Lindheim*. The general Workmen shall find here the Centre from their Communities that are at the distance of 250 Miles from hence, West, East, and North; and here shall then be holden an Assembly of Elders, Ordinaries, Syndicks, or Oeconomists, which are in use all over the World; for Persons concerned in one Affair must appoint a Place of Meeting. And if the Counsellor should chuse to be present at all Assemblies, a proper Place shall always be kept for the same, that they may attend when they will, even when no Notice thereof had been given, to judge of all that passes there; which Difference can’t be of any Prejudice to the Liberty of Religion and Church, or the Rights of these Colleges.”

By these Principles a Sovereign has the Direction over the outward Worship, and the Society, of religious Men whenever it wanted them to decide a religious Point. But the *Herrnbuters* reject all the Consequences that naturally may be drawn from this. They hold Assemblies and Synods without the Consent of the Sovereign, in what Place they think most proper, and decide there according to their own System. They allow the Sovereign, or his Deputies, to be present there out of mere deference. This Offer was even made because they



knew that the Counsellors of the petty Princes in the Empire have so much Business upon them, that they but very seldom can spare the Time to be present in their Colleges. Or if even one of these Counsellors had attended their Assemblies, the same perhaps would be a *Moravian* himself. And would they not hide their real Intention whenever they should find such a Member present; having in his Absence come to Resolutions which would be of Detriment to the Sovereign.

S E C T. XXXII.

The 26th Sect. is,

“ In Case that the Sovereign should at any time  
 “ permit a Printing-Office to be established here,  
 “ (for all this Section does not mention an Obliga-  
 “ tion for him to do so) notwithstanding that this  
 “ Place would be very commodious to send the  
 “ Books to the Communities, and that it would al-  
 “ ways be odious for us to disperse our Books  
 “ from hence: No new Books, that never were  
 “ printed before (and Books of Contraversies shall  
 “ never be printed here, if they even should be  
 “ Answers to our Antagonists) shall be sold here  
 “ before the same has been communicated to  
 “ the first Counsellor at *Budingen*, and if he or the  
 “ ordinary Censor there should find any thing  
 “ therein against the Constitutions of the *Roman*  
 “ Empire in regard to the Regulations made there-  
 “ of, the same Book shall not be published before  
 “ the same said things have been alter’d, where-  
 “ unto the Sovereign must oblige the Ordinary  
 “ to be very attentive.

“ And notwithstanding that it is against the  
 “ Rights of an episcopal Church, and look’d upon  
 “ as ill-becoming the same, that the Office for licens-  
 “ ing the Books, which in *Germany* often is com-  
 “ mitted



“ mitted to the Care of a Schoolmaster, and which  
 “ Office the Bishop of the Brethren in every Com-  
 “ munity is in actual Possession, should be denied  
 “ here to the first Class of them: notwithstanding  
 “ ing it has been made by the unanimous consent of  
 “ our Church-Wardens, thinking the same to be  
 “ of good use at this Conjunction, and for all that  
 “ has been agreed to according to the Explanation  
 “ of the eighth Section.

This Office was refused before, Sect. 13. For all that Count *Zinzendorf* made another Trial if he could not succeed, for it is their Custom not to be soon rebuked. Count *Zinzendorf*, when told that those Sections which had been once refused, would never be accepted, replied;

“ The Brethren absolutely will not agree to  
 “ this, but will remove the Printing-Office as  
 “ soon as ever possible.”

That the Dissemination of their Books will be always odious to them, is to be understood of those that are not of their Sect, for those of their Sect must absolutely possess them, and may sooner be without the Holy Bible than those. They must learn out of them to talk according to their Fashion, and the Diaconat has a great Income from the same. Therefore would they pay 150000 Guilders Excise. They do not like that any others should see them, for thereby have their Errors been detected. The Restriction which they make out of Section 8 of their Statutes, to their Subjection to the Censuration of their Books, proves of what little Consequence the same would be in Time to come.

### S E C T. XXXIII.

We resume now the History of the *Herrnbuters*, which we had left in Section 16. The House of



*Budingen* had rejected these their Statutes, and a Conference had been holden in regard to them. Count *Zinzendorf* now thought it proper to lay the Fault upon the Inhabitants of *Herrnbaag*. *Frantz Nittinger*, *Bandtzen*, and one *Schneider*, delivered the following Memorial in the Name of the Town of *Herrnbaag*.

“ Count *Zinzendorf* has dwelt here this Year, for  
 “ the first Time, in these nine Years that this Place  
 “ has been built (1), and we have rejoiced in seeing  
 “ this Lord, that takes so much care for the Bre-  
 “ thren, once with us. We hoped that his Presence  
 “ and assiduous Correspondence with Mr. *Brauer*,  
 “ and the Conferences he had with this Counsellor,  
 “ of whose Contents we are not quite ignorant (2),  
 “ would adjust and remove the Scruples your Lord-  
 “ ship began to have about us some Years since.  
 “ But we begin to be under some Apprehensions  
 “ as we have heard nothing of the Event of all  
 “ these Doings, that after the Departure of this  
 “ Lord, who, according to his Custom, pays no  
 “ Visit to a Community when he has been amongst  
 “ the same for so considerable a Time, many  
 “ Things would be repeated to us, if that he  
 “ should have agreed to any, of which we are in-  
 “ tirely ignorant would be to our greatest Preju-  
 “ dice (3), for this Lord acts always so, that not-

(1) This is true, if they mean that Count *Zinzendorf* hath not been there for half or quarter of a Year, for he has not often been there, because that he ordain'd every thing from abroad by which the Suspicion was better avoided. Soon after he bought most of the Houses for himself, Sect. 22. and sold or exchanged them again when he found that *Budingen* began to suspect him.

(2) They shew here that they knew every thing that had passed, and deny to know the Event of all these Propositions made by Count *Zinzendorf*, is not this a plain Contradiction?

(3) Here it is plain that they considered Count *Zinzendorf* as their immediate Sovereign with whom their immediate one ought to confer about the Orders he would prescribe them.

“ withstanding



“ withstanding it has always a good Effect, and  
 “ is ended with the Confidence of both Parties ;  
 “ so on the contrary all must be of prejudice to  
 “ that Party, that is concerned with him, if the  
 “ Affair is not rightly finished. For his generous,  
 “ simple and positive Advances set always more  
 “ forth at the Beginning than what was asked for  
 “ (4). We must therefore to free our Consciences  
 “ explain ourselves ignorant of all that has been  
 “ transacted with your Lordship or Mr. *Brauer*,  
 “ and with your gracious Permission.

“ First, That we only look back to the Con-  
 “ tract made with your Lordship and your Re-  
 “ gency, in the Year 1742, on all Exceptions, and  
 “ that, if any thing should be done to us con-  
 “ trary to the same which is not against the Li-  
 “ berty of our Conscience, which we esteem  
 “ above all, we shall take it as Injustice done to  
 “ us (5).

“ Secondly, But should the same touch our  
 “ Consciences, about which all Sovereigns, un-  
 “ der which we have lived for these 25 Years, al-  
 “ ways have had a Christian and just Scruple to  
 “ decide, and have left us to answer for the  
 “ same to God, for we never have answered  
 “ the Exceptions of a scrupulous and erroneous  
 “ Conscience wherever we have lived yet, nor are  
 “ willing so to do any where else.

“ In such Cases, which God forbid ever should  
 “ happen, we should rather take the Resolution  
 “ to become Emigrants under any terms acceptable  
 “ for the Acquisitions we have made here upon  
 “ our Credit and with so great Expence (6). For  
 “ we have hitherto never heard of any Alterations

(4) He said so himself, Sect. 14.

(5) That is not to meddle with their true System, Sect. 16.

(6) They repeat here their Offer to become Emigrants if they should not be Independent.



“ made in the Contracts with us, but have Reason  
 “ to praise the Lord, that we have been judged ac-  
 “ cording to our own Constitutions and Statutes,  
 “ whose Confirmation has met no where with any  
 “ Difficulties except in your Lordship’s Territories.  
 “ The postponing of this Confirmation made in  
 “ May 1740, is the source of all the Objections  
 “ made hitherto about the Apprehension of any  
 “ Disorders in this Place, and are not derived  
 “ from us (7).

“ For how can a Town subsist without a Regu-  
 “ lation for its Community, accommodated to the  
 “ Circumstances of the same. A Place that con-  
 “ tains so many Nations must have a Regulation  
 “ founded in the *German-Laws*, and adapted to the  
 “ Neighbourhood, but still must have its own  
 “ Direction therein : these can’t be easily prescribed  
 “ to a Community, but themselves must draw  
 “ the same up, the Sovereign must have the Re-  
 “ version of the same, sometimes correct it, after  
 “ which the same must be established by mutual  
 “ Consent (8).

“ And such a Regulation is in *Denmark, Prussia,*  
 “ *England, Holland,* and every where, we are con-  
 “ sider’d as Colonies, and are not, as in *Saxony* in  
 “ some Places, in *Silesia, America, Voigtland, &c.* ex-  
 “ empt, by our Brethren being the right Owners  
 “ or Sovereigns, the same hath been drawn up  
 “ by our Deputies from the general Synod and  
 “ Syndicks, and after having consulted thereupon  
 “ the same is become a Law.

(7) They present no other Statutes than what we have mentioned, Sect. 16,—33. which were not delivered till August 4, 1747.

(8) A Sovereign hears sometimes the Opinion of his Subjects about new Laws, but nobody can force him to do it, so they wanted to be Partakers of the Sovereignty, and this made Count Zinzendorf so angry with Mr. Brauer, Sect. 13.

(9) We doubt this to be true enough, they say that they have in other Provinces just as they like.

“ We



“ We look therefore upon it as a great Fault;  
 “ that the great Connexion which Counsellor  
 “ *Meyerboff* had with some Inhabitants here, should  
 “ have caused him to establish Things without  
 “ communicating the same to any of us, or others,  
 “ or considered about it along with our Syndicks  
 “ and acknowledged Deputies (10). That this is  
 “ sure, just, and free from all suspicion of Concus-  
 “ sion no Method has been neglected, which could  
 “ remedy this Fault by Conferences between your  
 “ Regency and our Deputies, which cannot be  
 “ adjusted by sending the Records to other Courts  
 “ of Judicature, which are ignorant of many Cir-  
 “ cumstances, and very much differ in their Op-  
 “ nions.

“ We present therefore to your Lordship our  
 “ most devout Prayers as your Subjects, to order  
 “ your Exchequer and Regency, to commence  
 “ a Conference with our now present Deputy  
 “ *Mr. de Gersdorf*, before he is obliged to set  
 “ out for *Silesia*, to confer there with the Privy  
 “ Counsellor *Munchow*, our general Diaconat,  
 “ which we cannot yet let depart by reason of the  
 “ large Debts which our Community has the  
 “ Demand of; and for the whole Case of our Re-  
 “ ception here and the Maintenance of *Herrnbaag*,  
 “ as also with some of the Inhabitants. That they  
 “ may consider the Contract of the Year 1742, and  
 “ set down their respective Annotations and after-  
 “ wards together tell your Lordship the Methods  
 “ they have found for adjusting these Differences:  
 “ (11) That we once may be regulated, and the

(10) *Budingen* at that Time knew nothing of such De-  
 puties. But even here do they contradict one another, *Vide*  
 Sect 35.

(11) Here they contradict themselves afresh. In the Begin-  
 ning of this Letter they declared they would not recede from  
 the Contract.

“ calumnious



“ calumnious Relations cease by your Counsellors,  
 “ which now for so many Years have been taken  
 “ for judicial Indictments. That People which  
 “ think themselves by us prejudiced may learn to  
 “ speak open, and first by your Regency may be  
 “ rightly and publickly informed, and afterwards  
 “ gain the Day against us or be silenced.

“ May your Lordship be pleased to take this our  
 “ cordial Declaration not amiss; it is better that  
 “ we open our Hearts once, and shew your Lord-  
 “ ship clearly what we think, and what we shall  
 “ do.”

The Syndicks, by word of Mouth, received for Answer, that there were Reasons to enquire a little nearer into the civil and ecclesiastical Affairs of *Herrnbaag*, and Time would learn them how it should be done. The Sovereign had it still at heart to put an honest skilful Man at the head of *Herrnbaag*, thereby to look over the whole Affair. But the Gentleman whom the Regency had first a mind to employ in this Affair had now been employed; and as a Man of his Capacity was absolutely required, none could so easily be found out: this Affair was put up for some Months, especially when the Sovereign would not put the Bailiff in his place before Spring, that he might begin the building a House for this Man in Case they should refuse to build one. Count *Zinzendorf* was gone away in *September*, and wrote in *October* to the Sovereign of *Herrnbaag*.

“ That he had his first, and perhaps last Abode,  
 “ in these Territories, but should if occasion should  
 “ offer, be entirely incognito whenever he should  
 “ pass through them, nor would he enter into any  
 “ other Concerns (12). He returned thanks for the  
 “ deep Impression that the late Circumstances at

(12) After two Months he went there again.

“ *Budingen*.



“ *Budingen* had made for him, to deliver himself  
 “ from all Transactions which did not regard the  
 “ Care of Souls entirely.

He decared besides,

“ That what had been done to him, had been  
 “ done to a Member of Christ: and he did not  
 “ want to make Tricks, or to trouble himself  
 “ with other Affairs, but had only been willing  
 “ to serve his Neighbour according to his Desires.  
 “ That he had always thought well in regard to the  
 “ Sovereign of *Budingen*, till Facts had shewn him  
 “ the situation of his House, which he still could  
 “ not comprehend (18).

But he was there again in *December*, 1747, and had sent Mr. *de Damnitz* before him, who came to know Mr. *Brauer*, and began to be Mediator in this Affair, and Count *Zinzendorf* spoke of him as an honest, brave and skilful Man who could act to the perfect liking of Count *Zinzendorf* who recommended him.

Now the Curtain was drawn again. Mr. *de Damnitz* spoke at first with Mr. *Brauer* to learn the Intention of *Budingen*. He was told that *Herrnbaag* was to be regulated according to the Emperor's Constitutions, that there should be a right Court of Judicature, by which the Revenues of *Herrnbaag* should be comptrolled, or the same should be farmed. At first he made no great Difficulty, and Count *Zinzendorf* wrote to Mr. *Brauer*, *Decem.* 20, 1747.

“ You know that I have been affronted. I have  
 “ only negociated about the Farm as a Commis-

(13) We have seen the above Motives, that *Budingen* had to make the Inhabitants do Homage, and he himself knew that he was so long about it to bring these Farms in his Hands, Sect. 12. Note 4. as he said in a Letter, *December* 27, when he was about bringing his Intention to Perfection.

“ The Time I was at *Herrnbaag* I employed to give the  
 “ Sovereign and his Subjects full Satisfaction.

“ sioner



“ sioner of the Proprietors ; but you have not only  
 “ exposed me to Mr. *Beuning* with the whole Pro-  
 “ ject (for he should have known nothing before the  
 “ right Time) but you have made this innocent  
 “ Man act as a third Person in a Transaction  
 “ whereof he had not the least thought, viz. that  
 “ he has been dispossessed of his Contract ; which  
 “ was only talk’d off between us.

“ This Affront hinders me to enter upon any  
 “ thing that should render the Character I always  
 “ have had, dubious, from a quarter which I ne-  
 “ ver could have expected. It is well enough in  
 “ Books of Controversy to say : I did not stand  
 “ to my Word, I did not know what I said, I  
 “ acted in a different manner than what I spoke  
 “ of, and that I talked upon my own Profit when  
 “ I dealt with my Neighbour : But this nobody  
 “ dares to say in good earnest that deals with me ;  
 “ I can suffer it that it has been said so, for I am  
 “ a Christian, but I’ll take care for the future to  
 “ give no occasion to such Accusations (15).

“ But as this Affront does not affect my Heart,  
 “ so can it not hinder me from freely assisting my  
 “ Neighbour with my fervent Prayers and Counsel.  
 “ And so I wish, with all my Heart, that in the  
 “ Church of *Herrnbaag*.

“ That in Respect to the Wealth of both Parties,  
 “ the Sovereign’s Magnificence, the real Condi-  
 “ tion of his Protection were so prudently, justly,  
 “ and totally combined with the true Essence of  
 “ particularism of this Community, wherever it  
 “ dwells, that

- (1.) “ No Alteration of Government.
- (2.) “ No Writing of Books.
- (3.) “ No Enmity of wrongful Neighbours.

(14) Vide Sect. 12. Note 4.

(15) Shall the Public not be warned when Letters, Actions,  
 Promises, &c. prove a Man to be such a one ?



(4.) “ No Alteration that is possible for a hundred Reasons, no lessening or banishment of the Inhabitants.

(5.) “ Nor the Riches of the Gentry or the contrary Appearance to this of some Members that sometimes come hither, may have Power to affect the same, or that the Remedy against this, might be found in the Plan that is drawing up (16).

“ That the Sovereign’s Regulation may once for all be communicated to those of the Brethren, or such of their Deputies, who will always be answerable, as it has been done in *England, Denmark, Prussia*, and now lately in *Saxony*.

“ For the general Diaconat must here mind as well as in other Countries, the Promise made to my Cousen last Year, in Consideration of his Sufferings by the War, whereto I promised 1000 Guilders, 400 of which are paid already, or if there should be any Sum agreed to for the Payment of the yearly Revenues (17). Nobody but the general Deputies are able to give the Sovereign a right Idea of the general Constitution of the Brethren, their Subjects, and the Discipline of the Brethren. And as they won’t receive Orders of them, so a Christian Sovereign won’t willingly (for Ignorance and without any Views) rout the fundamental Principles of a Community that is come to live under him in good Confidence towards him (18). And as this often happens by Circumstances of no Consequence to the Sovereign, so would it be a good thing

(16) In the Plan which they delivered was the Remedy by which they would have resisted the Sovereign’s Authority.

(17) This should induce *Budingen* to acknowledge the general Diaconat.

(18) The Sequel of our Narration will vroof this to be Fzct. Conf. Sect. 22.



“ to be rightly informed of the prudent oeconomy of the Brethren in all Countries wherein they dwell ; *i. e.* to know how it is here with their Buildings, whereby many things are to be observed in regard to the situation of the Place, whereby many Matters occur which don’t hurt the Sovereign’s Authority or Interest (19), and are all such that the Sovereign of *Budingen* could ask the other Sovereigns, who have Brethren for Subjects, and could openly call other Sovereigns to assist him if he should find he could not resist such of his Neighbours who hate the Brethren without Reason (20). In short Mr. *de Damnitz*, and our beloved *Peisfel*, who soon will be at *Herrnbaag*, can certainly act to the liking of my Heart without my being concern’d in it (21). My Heart would like my Cousin of *Budingen* above all things.

(1.) “ Should rightly know the Brethren, their Principles, Establishments, Views, way of Proceedings, and their fundamental Articles of their Doctrine and Discipline here and every where (22).

(2.) “ Would continue this Knowledge by help of Monthly Journals, by a Notary that is sworn in, in the *Moravian* method (23).

(3.) “ Would protect them from all foreign Insults, alone by himself or by the help of other Sovereigns, as far as such Insults regard their civil

(19) This would not have been done as long as their Power could balance that of *Budingen*, but what would have been done in the contrary Case?

(20) This is always reckoned as a Fault of any Prince, especially if he has brought himself to it through his Regulations.

(21) Count *Zinzendorf* likes to negotiate through others so that he is screen’d, till his Time comes that suits him.

(22) Why should not the whole World know the same.

(23) Such a Man will afterwards send in authentic and true Journals.

“ Life



“ Life in other Places, and disturb their whole  
 “ Constitution here (24).

(4.) “ Was so absolute a Prince in all civil  
 “ Matters, as an Elector, or Judge to decide all  
 “ Cases according to the agreed Plan, and that he  
 “ for this Protection did receive all Revenues pos-  
 “ sibly to be expected from such an Establishment ;  
 “ and at least 200 Guilders yearly more out of  
 “ any other Article that could be found out for  
 “ that Purpose.

“ Here you have my whole Heart at once, and  
 “ if you work according to the same, my fervent  
 “ Prayers and Service from abroad, if you want  
 “ the same.

Count Zinzendorf further declared, *December 27.*

“ I for my Part, as far as I take part of the Com-  
 “ munities founded by me, mostly build at my  
 “ own Expence(25), let other Books say what they  
 “ will, nor had I any contending before *Herrnbaag*.”

1. “ Is not reconciled with the Sovereign.

2. “ A Demonstration *that is of as much Profit*  
 “ as possible, and something more.

3. “ In regard that civil Matters are put into a  
 “ right Connexion with the Regency at *Budingen*.

4. “ The Protection is not only required in re-  
 “ gard to the whole, the Efforts of foreign Sub-  
 “ jects, Synods, Consistories, foreign Schools, Se-  
 “ minaries (for the Count is not to be troubled  
 “ with these Matters, and the Community is se-  
 “ cured enough against them by *Saxony, Prussia,*  
 “ and the *English* Parliament) but in regard to the  
 “ Protection that other Sovereigns give to the  
 “ Communities that live in their Territories, for

(24) So the Sovereign should be at War to defend a So-  
 ciety he himself disapproved. What a Fault would not this  
 have been.

(25) Here he is the Founder, before he knew any thing of  
 their Contract for their Reception.



“ this Place in particular. The last, *Herrnbaag* has  
 “ hitherto not enjoyed, but only a Toleration, else  
 “ Counsellor *Meyerhoff* would have punish’d the  
 “ Author of the Lexicon, published at *Basel*,  
 “ about the Article inserted there, of *Herrnbaag*.  
 “ But a certain evangelic Puissance will shortly  
 “ so proceed therein that it will be easy to follow  
 “ its Example. I love your Sovereign so well  
 “ that I should only desire of him to give himself  
 “ no Trouble, provided he does not believe such  
 “ Calumnies.

The first Conference between Mr. *de Damnitz*  
 and Mr. *Brauer*, was holden the 29th of *December*,  
 whereof we shall insert here a short Extract.

“ Mr. *de Damnitz* declared that he would chuse  
 “ a Recorder out of *Saxony* who should administer  
 “ Justice. I said: That the Sovereign would  
 “ have a Regulation according to the Constitutions  
 “ of the Empire in civil and political Matters;  
 “ the Plan of which I shew’d him, and we read  
 “ the same together. He replied: That the same  
 “ contained many Matters which were contrary to  
 “ their fundamental Principles, by which their  
 “ Care for the Souls would be disturbed. I an-  
 “ swered: All things were according to the Con-  
 “ stitutions of the Empire; according to which all  
 “ Courts of Judicature are to be regulated. He

(26) Count *Zinzendorf* the 13th of *April*, 1750, wrote:

“ One Family maintained till now all common Institutes for  
 “ these 28 Years, and that it is in *England*, just as in *Ger-*  
 “ *many*. So comical and paradox this sounds, so true is it too,  
 “ and so true remains the same when the Accompts were settled,  
 “ as lately hath been done. I speak as it has been from the  
 “ Year 22, to *April* Anno 50. I can’t say if the Calamities and  
 “ Disappointments we have met with hitherto, will make it  
 “ necessary to make any Apostolic Collections, it is just and  
 “ natural. A considerable Indolence in the Properties of Fa-  
 “ milies and common Institutes, and accurate Accompts have  
 “ hitherto been Masters, which is not so old and Apostolic.  
 “ But I have let it pass.

“ said



“ said it was against the Contract to force any  
 “ body in their Community, or permit the building of a House. I told him, the Bailiff was  
 “ not to be in their Community. He was not to  
 “ be, nor should become one of them. He replied: Then would he be their Persecutor and  
 “ Oppressor. I answered: That that was not the  
 “ Consequence; the Sovereigns under which they  
 “ dwelt were not of their Community, neither  
 “ was he their Oppressor. He said, it would appear if it should come to a Law-suit or a local  
 “ Commission, to be against the Contract. They  
 “ had a Right to hinder any body from living  
 “ there, and had still some Friends left. I told him  
 “ that the Sovereign wish’d it would come before  
 “ a Judge to obtain Occasion to remove all Reproaches hitherto made. He answered, that he  
 “ never liked to bring a Sovereign into any Trouble,  
 “ and pray’d of me to tell him if there was no Remedy left to restore Confidence to each other.  
 “ I told him, that this being a Matter which we  
 “ ought to be well convinc’d off, it could not be  
 “ done without just Actions. This gave Occasion to a long Discourse *pro* and *con*, and at last  
 “ he asked me, what I thought of Count *Zinzendorf*? I told him, that I could not take all  
 “ things for Lies that had been wrote against him.  
 “ He said, that notwithstanding this, the Certificates of so many Sovereigns could easily  
 “ make *Budingen* follow their Example. I replied,  
 “ That a Judgment could not be formed by any  
 “ Power but by infallible Principles. Mr. *de Damnitz*, produced then some Narrations of the Establishment at *B*—— and would from thence shew  
 “ how disinterested Count *Zinzendorf* was; and  
 “ proposed at last a Poll-Tax instead of all Taxes.  
 “ I told him that was the thing, but they could  
 “ ruin even this Revenue, if they should still have



“ the Liberty to send the Subjects away at their  
 “ Pleasure. He answered, they did not do that  
 “ if they were well used. They liked their So-  
 “ vereign sincerely. Mr. *de Damnitz*, had, during  
 “ this Time, wherein he seem’d to believe that  
 “ they at last would accept of a regulated Court  
 “ of Justice, a Plan which he shew’d me. The  
 “ same set forth that they would renounce all  
 “ their civil and oeconomical Privileges if they  
 “ might maintain an unlimited Constitution of the  
 “ Community. Mr. *Damnitz* asked me if I thought  
 “ this would restore a perfect Confidence? I told  
 “ him I could not tell what my Sovereign would  
 “ think thereof, Confidence could not be without  
 “ convincing Proofs, and that I rather would deny  
 “ that such could come from thence. He said,  
 “ This Plan should be delivered if the Confidence  
 “ thereby could be restored therewith.

.. This Plan, dated the 29th of *December 1747*, and  
 written in the Name of the whole Community of  
 the unaltered *Augsbourg* Confession, was this.

“ Your Lordship last Summer received a Ca-  
 “ veat against some Negotiations (27). This was  
 “ done out of a real Sorrow that the Community  
 “ should come under some Engagements, which  
 “ would be of great Detriment to us if the Nego-  
 “ ciators of them should die or be far from us.  
 “ We knew the way of that Mediator’s Proceeding  
 “ very well, and he himself perhaps can’t deny  
 “ that he is not to be match’d with regard to his  
 “ Perfection, but because he can so seldom well  
 “ agree with the World (28). We have therefore  
 “ thought it more proper, that our ordinary De-  
 “ puties, who with our Consent have presented  
 “ our *English, Dutch and Prussian* Communities,

z (27) This is the Letter alledged in the Paragraph.

(28) If his ways of Proceeding are the most Honest any  
 body may judge out of these Narrations.

“ should



“ should confer with your Lordship’s Counsellors,  
 “ to accommodate every thing to your Satisfaction,  
 “ for it is not about common Town Transactions  
 “ but about new situations of Ground, and  
 “ it hath vexed us confoundedly that we in several  
 “ Places have been told, that your Lordship had  
 “ been displeased therewith (29).

“ And as your Lordship did at that Time, and  
 “ often afterwards, assure us, that you would  
 “ leave the Point of Religion and our Liberty of  
 “ Conscience as it was; and that we should enjoy  
 “ it as before, as other evangelical Sovereigns, of  
 “ whom we have been received these 25 Years  
 “ (notwithstanding all dispersed Calumnies against  
 “ us) and the Elector of *Saxony*, even in the Time  
 “ that our illustrious Director was banished, have  
 “ let us enjoy, which Mr. *de Damnitz* has told us  
 “ to have heard your Lordship repeat, therefore  
 “ an oeconomical and civil Point only comes under  
 “ Consideration, wherein we consider the Sovereign,  
 “ in whose Territories it hath pleased Providence  
 “ to plant us, as our trusty Parent who  
 “ takes us in his Care, and thinks it really more  
 “ fit for us to expect Regulations from him,  
 “ that agree with our Circumstances, than to  
 “ conclude Contracts with the same (30); so  
 “ we know no better Method to take Care of  
 “ our Community than to give all Privileges  
 “ back again to the Sovereign that were granted  
 “ in the Contract, Anno 1743 from the 4th to  
 “ the 24th Section, with the annexed humble

(29) It is impossible to find out this Construction, and these Words certainly contain something which they would not speak openly.

(30) The Sovereign would give them their Liberty of Conscience as far as possible by Scripture and Reason, as he even said in his Edict for their Emigration, but not so as they wanted to enjoy the same.



“ Assertion that we shall submit and accept what  
 “ your Lordship shall please to correct or alter  
 “ therein, without making one Word : So that the  
 “ Contract might be copied in another Fashion, or  
 “ that these Clauses which *disanul the Contract in*  
 “ *Sofar*, might be annexed to the same, and shall  
 “ serve us for a Sanction, and oblige us and our  
 “ Successors. We shall reckon us happy if we  
 “ always have Power and Strength enough to con-  
 “ firm this Testimonial of our Devotion, by ful-  
 “ filling the same without Interruption (31).

#### S E C T. XXXIV.

*Budingén* thought now that it would bring every thing in *Herrnbaag* in good Order, as Mr. *de Damnitz* had not much opposed the putting a Bailiff there. But he wrote the 30th of *December* quite another Declaration :

“ I have by making the Report of our Confer-  
 “ rence observed that the Idea your Sovereign has  
 “ of putting some body here for the Direction of  
 “ the civil oeconomical Matters cannot be put  
 “ in Execution, that the same Person should al-  
 “ ways live in the Community ; I did not reflect  
 “ directly upon this special Circumstance, be-  
 “ cause that I, being well convinced of the Good-  
 “ ness of our Case, thought it the verity of this  
 “ Principle :

*A Community of Jesus Christ never loses any thing by the sharpest Inquisition.* “ But have afterwards  
 “ found,

(1) “ That there is a great Difference between  
 “ rigid

(31) They always thought that the Sovereign only acted against their Pretensions for to gain more by them. This made them make these Offers.

(1) This Difference is very right. For by an Inquisition which lasts for some Time only, the innocent Inhabitants may be easily sent away and kept in good Humour for some Days.  
 but



“ rigid Inquisition and of short Continuance which  
 “ always must turn to the benefit of the Commu-  
 “ nity’s Profit, and the settled Residence of a Man  
 “ amongst the Community, who thinks differently  
 “ from all the other Inhabitants, and acts autho-  
 “ ritatively.

(2) “ That such a Man soon or late would be  
 “ reclaimed by the Power of Truth, and then  
 “ thinking as we do, lose his Character : or if  
 “ this should not happen, the Impartiality which  
 “ he had at first shewn in the Beginning, supposing  
 “ him to be really such, would soon break out into  
 “ an Opposition, which would be of bad Conse-  
 “ quences both to himself and the Place ; besides  
 “ the continual trouble to the Government.

(3) “ The intended Reformation in judicial  
 “ Matters and Augmentation of Revenues would  
 “ not be obtained thereby : for a Community of  
 “ Christ are no Quarrels, no Contracts would be  
 “ made the discontent being general, and the Re-  
 “ venues by the most favourable Computation  
 “ would not amount to 300 Guilders.

(4) “ That such Thing has not been desired in  
 “ any Place for these 25 Years since the Commu-  
 “ has existed, much more insisted.

(5) “ That at present there lives not in any  
 “ Place of the Community one single Person who

but they acquire a powerful Assistance in the Authority of  
 a Judge constantly resident among them. He can set  
 them at Liberty when they, as has been done, are imprison-  
 ed, or when no Brother is allowed to give, sell, or have any  
 Intercourse with them.

(2) A Man must be thought to be Honest as long as the  
 contrary is not proved.

(3) So they confess that they do not belong to the *Augs-  
 burg* Confession, nor to the reformed Church, but the Question  
 is concerning the rectitude of their Constitution, not that of  
 other Communities.

(4) This makes them reign so long.

(5) *Vide* foregoing Section, Note 31.



“ is not a Member, and that purely for the Advan-  
 “ vantage of his Soul without any other temporal  
 “ Aims.

(6) “ That even at *Neusalza* in *Silesia*, which is  
 “ in the like Circumstances with *Herrnbaag*, no  
 “ such Thing has been required by the King  
 “ of *Prussia*. He has permitted two Brethren to be  
 “ Members of the Senate there with Vote, and  
 “ has demolished the Houses of the Citizens to  
 “ make room for building Houses for the Bre-  
 “ thren.

(7) “ That Community knows the bad Conse-  
 “ quences of People coming to live among them  
 “ only for a few Weeks, and saying that they  
 “ did so for their Souls sake.

“ Your Penetration must foresee the Conse-  
 “ quence of placing here a Man with his Family,  
 “ wherein they would do what they pleased. You  
 “ very well know how little this could agree with  
 “ a true Flock of our Saviour, and that it is ex-  
 “ pressly against the 10th Section of the Contract.  
 “ I can't believe that this Idea comes from you,  
 “ or that you would persuade the Government to  
 “ persist in a measure both impracticable and  
 “ big with the greatest Mischiefs to us. I can  
 “ say that Count *Zinzendorf*, contrary to my Ex-  
 “ pectation, gave himself up to Melancholy on  
 “ the Birth-Day of his Daughter, but it was from  
 “ hence he saw by your Billet that there was  
 “ still a strong Attachment to the former Scheme :  
 “ and now he is averse from laying before the Com-  
 “ munity that Plan which I shew'd you. He  
 “ thinks it would be cajoling the Community at  
 “ once to throw up these Privileges which they  
 “ so dearly bought, and becoming its Executioner;

(6) They always mix apparent Good with apparent Evil.

(7) Was their System founded upon Scripture and Reason,  
 no true Christian would endeavour to explode it.

“ unless



“ unless the great ones are pleased totally to re-  
 “ cede from their Purpose. He said: That he  
 “ had now preached 25 Years to the *Moravians*,  
 “ ever exhorting them to be humble and submis-  
 “ sive, to cultivate quietness and abstain from Con-  
 “ fusion as hurtful to the Soul. But that he saw  
 “ himself always disappointed, and therefore would  
 “ be silent during his Stay here, but afterwards  
 “ he should be obliged to act in Concurrence with  
 “ other moderate Elders at convenient Places as  
 “ the only reason to save himself, and prevent the  
 “ threatening Destruction; nor could he say it  
 “ might not end in a total Emigration, the possi-  
 “ bility of which *Pilgarrub* could prove; yet  
 “ would he make such leave the Place as were ido-  
 “ lized there, whilst none should remain but those  
 “ who were most Obnoxious.

“ I have observed moreover that any Regula-  
 “ tions which such a Person should make, is not  
 “ the thing they fear, but they dread the Con-  
 “ fusion which would result from his variance  
 “ with the Community, and which strikes at the  
 “ fundamental Plan of a Village of our Land built  
 “ at such Expence. And if the Statutes of the  
 “ Place, and this Man's Ordinances were so or-  
 “ dered that they neither directly or indirectly  
 “ shackled the Liberty of Conscience, or obstruct-  
 “ ed the Exercise of Religion and culture of the  
 “ Souls, the Community would chearfully admit  
 “ of an Inquisitor established by the Sovereign,  
 “ and be submitted to any Direction in Externals,  
 “ whereby the inward Man did not suffer. That  
 “ they would at their own Expence build a House  
 “ for this Person in the Neighbourhood (though not  
 “ in the Village) *e. g.* near the *Herrnbaager* Church,  
 “ especially if thereby the old Harmony could be  
 “ restored (8). I

(8) The culture of Souls consists in preparing their System.  
 The



“ I heartily wish you would consider the Importance of this Point, and prevent by your good Counsel any future Mischiefs, then those Difficulties may be dissipated as would turn to the manifest Disadvantage of your Sovereign, and the high Esteem which all the evangelic Princes had for the House of *Budingen* on account of its gracious Reception of the Brethren, would suffer an Abatement; for it is easily to be seen, and the Event will prove it; that the Community will find Protection and Countenance from more than one Prince (9). But if there are expedients which would conduce to the Honour and Interest of the House of *Budingen*, singular to those authorized by the Establishments in other Countries, (though without any principal Point remaining inviolate.) I shall do all I can to give a better turn to this Affair. Then will you find no People more facile and obedient than here, and though that would put an end to my Commission, I should rejoice in the Harmony myself.”

To this was answered, that no Man capable of oppressing them, should have that Place, that it was only done for the right Administration of Justice in the first Instance. At the same time, Count *Zinzendorf* pray'd that Count *Stollberg-Wefnigeroda*, who had just then paid a Visit at *Budingen*, should be invested with the Power to enquire into their Constitution, but was rejected (10). Another way

The *Herrnbaag*-Church did not belong to them, but to a reformed Society near that Village.

(9) Here you find an Example of their Haughtiness.

(10) Count *Zinzendorf* pray'd for this himself, and wanted the Examination to be formed according to the Plan laid down by Mr. *Fraenius*, who was a strenuous Opposer of them. The Sovereign answer'd him, that this Article deserved notice. Count *Zinzendorf* replied, That he himself was absolutely a

*Lutheran*



way was found out by them to make the Sovereign alter his Intention. Mr. *Beuning* was persuaded to re-demand his Loan after the fifth Year, which was meant for 30, and this he did in such a manner that *Budingen* answered him, That it was as plain as the Sun who had pen'd his Demand, as well as the real Motives and Drifts of it (11); but that the Deceit would not be imputed to him, and that on the contrary, he might be believed, as an honest Man, to have advanced the Money: His Demand was accepted, and the Capital should be paid him at *Easter*, 1749. This, far from altering the Government's Design of a Visitation for purging *Herrnbaag*, rather evinced the Necessity of lifting the Matter to the bottom. But finding that if the Sovereign should during these Circumstances still pursue his Plan, the People at *Herrnbaag*, who spoke nothing but after their Elders, and likewise others would believe this to be done out of mere Revenge, or to retard the Payment. It was therefore resolved for the present, that the Law should be suspended and all Obligations about the Loan be discharged, that upon Occasion they might be the more able to take all Measures necessary for avoid-

*Lutheran* in all the amplitude, and that the Sovereign being a *Calvinist* might dispense with a Theological Examination, adding:

" My personal Religion need not be examined, after that  
 " the King of *Prussia* hath approved the same, *May* 5, 1746,  
 " and another *German* Prince, the 4th of *August*, last Year.  
 " It is enough for us that your Ministry has received us after  
 " the Example of other Princes in Europe, especially in the  
 " Empire, and Privileges for our Discipline have not been  
 " curtail'd. It is however true, that all these Books of Con-  
 " troversy which overflow *Germany*, and which abuse the  
 " Public in regard to us, are worth no other Examination  
 " but an Inquisition, which would end in the common noise,  
 " and the Laws of the Empire condemn such Productions to.  
 " We ought not to be suffered in any civil Society, if we  
 " were such People as they say."

(11) *Vide* Sect. 12. Note 4. Sect. 13. Sect. 36.

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ing such Reproaches, and which so artful a Constitution did require. Therefore other Proposals were made, notwithstanding it plainly appeared that the Establishment of a Comptroller there could never be compassed by amicable means. The Subjects of the Conferences and Correspondence were,

1. The Regulation of the ecclesiastical Constitution.
2. The Administration of Justice; and,
3. The Farming or Regulation of the Revenues of *Herrnbaag* (12).

The last Point was immediately settled for five Years, but about the two former they differed; he declaring in relation to the first, that he would do or agree to nothing from whence it must be thought that he approved of, and was a party in their Religion or its Rules. A Toleration he

(12) Mr. *de Dumnitz* said, Jan. 5, 1748.

“The *Moravian* Church, who has their Inn-keeping, wherever she is, is the only way to rise the Revenues, For the Community of one Place can give no more than lies in her Power, and as is mention'd in the Contract, and the Revenues of the Shops, Public Inns, Apothecary-Shops, &c. belong to the Payment of the Interest for the Debts of the general Diaconat; of these the Community can't dispose of. But that is possible that the *Moravian* Church pays something for her being sometimes here and to have several Institutes. And there the Count *Zinzendorf's* Generosity is known enough, and that he rather gives than takes. But this must be done with some Air, not to make too hard for the *Moravian* Church, and that its Privileges are and remain the same as she enjoys them in other Countries.”

Count *Zinzendorf* wrote the same Day.

“Our Institutes won't be here for nothing as Guests, but will shew themselves to be generous.”

*Budingen* saw that thereby nothing was intended but to get this Church acknowledged, and to make it his Interest not to distrust the same. This made Count *Zinzendorf* answer, when this Suspicion was mentioned to him.

“The Revenues of the *Moravians* must cease with its Institutes, just as those of a Manufactory cease when the same becomes a Bankrupt.

would



would grant them; but they were not to meddle with Politics. Count *Zinzendorf* was for a new Contract, and that the Certificate in their favour should be renewed, or at least that one should be drawn up in these Words.

“ That the *Moravian* Brethren should enjoy the same Liberties granted them in the King of *Prussia*’s Charter, of which a Copy as of Baron *Cocceji*’s Opinion, and Rescript to the *Prussian* Ambassador at the Diet should be annexed.

*Budingen* refused such a Contract. But Count *Zinzendorf* insisted on the Alteration of the religious Article in the former Contract, for that they were not *Moravians* but thorough *Lutherans*, or of the *Augsbourg* Confession, and would not bear the Name of a Sect, and being thus exempt from acknowledging the *Saxon Formula Concordiæ*, and this he desired might be entered in the Protocol as an authentic Document thereof. But neither would *Budingen* comply with this. Count *Zinzendorf* then proposed that the Sovereign should only write to his Regency, that he would tolerate the People at *Herrnbaag* who were of the *Augsbourg* Confession, in case they were *Moravians*, on the same footing as other *Lutherans*, and grant them the same Liberties as they enjoyed in *Prussia*, and that all his Contests with them were terminated to his Satisfaction. This alone was rejected by the Sovereign, notwithstanding some profitable Offers made him, but answered, that the late Facts were still upon his Mind, and that the present Overture appeared momentous, for him to engage in no new Negotiations, without a further Insight into the Regularity of their Principles and Practice. This unexpected Pertinacity made Count *Zinzendorf* think, that the Revenues had been settled with such a ready Unanimity as a prelude to the Ruin of *Herrnbaag*: and this Surmise was confirmed by some

Letters



Letters from *Francfort*. Count *Zinzendorf* desired Mr. *Brauer* to tell him the Truth, which he did, and being obliged to send Count *Zinzendorf's* Letter back again, he also received his own back with Count *Zinzendorf's* Remarks (13), which are:

“ I send herewith some of the Writings back  
 “ to your Lordship, according to your Desire, and  
 “ have the Honour to assure you, that it was never in the Sovereign's Thoughts first to settle his  
 “ Revenues from *Herrnbaag*, and afterwards to  
 “ destroy the Place (14). That a certain Sum is  
 “ demanded for the Farm, is, because it is impossible to be sure of receiving all the Revenues  
 “ if an Officer be not appointed; there appears no  
 “ other way, and to this you oppose. So the Sovereign will have a certain Sum till he sees how the  
 “ Place may thrive. It is true, the Sovereign will  
 “ not hear of any new Contract, nor interest himself further in your

Community than a Count *Zinzendorf's* Remarks.  
 “ Toleration, but not by

“ approving the same \*. \* *This is not necessary*  
 “ He will not renew the *in a Country whose Sovereign hath suffered different*  
 “ old Contract, nor enter into any Connection, which might imply a Confirmation  
 “ of the same. The So-

(13) Count *Zinzendorf* always likes to have secret Intelligence given him, and often orders his Letters to be sent back again, as he answers; and this is the Reason that we cannot insert here this his Letter. By these Means he gets Intelligence without Posterity knowing how these Affairs have happened. Nor does he like that any Letters to him should be written by any other Hand. This made him write to Counsellor *Reich*, October 12, 1750.

“ I am a good honest Soul, that have no Intention to make Records when I write familiar Letters.

(14) The Sequel will prove that this was right earnest.

(15) This the Sovereign of *Budingen* never has done.

“ vereign



“ vereign for many va-  
 “ lid Reasons thinks the  
 “ Contract void \*, par-  
 “ ticularly as not made  
 “ with that Candor, E-  
 “ quity and good Faith  
 “ which should always  
 “ accompany such im-  
 “ portant Matters. But  
 “ that there should be a  
 “ Correspondence with  
 “ the *Franckforters* for  
 “ destroying the Place,  
 “ is an original piece of  
 “ News\*. Suppose there  
 “ was any such Intenti-  
 “ on, in what could they  
 “ helpus, and what Assis-  
 “ tance could be expect-  
 “ ed from them as be-  
 “ ing Strangers. That a  
 “ stricter Eye should be  
 “ kept on the Conduct  
 “ of the *Herrnbaagers*;  
 “ that their System is  
 “ not to be thought so  
 “ irreprehensible and so  
 “ innocent, so pure, is  
 “ as manifest Truth,  
 “ and to be super-abun-  
 “ dantly proved (17).

“ But the Sove-  
 “ reign will cause the  
 “ Constitution of this

*\* This is wrong, all  
 Contracts at this rate may  
 be annulled: why is not  
 there a new one made(16)?*

*\* This is an oversight  
 of yours. The Notice was  
 from an Ambassador of a  
 certain Circle not mention-  
 ing Franckforters, but  
 the same Lords, writing to  
 me last Year, saying, that  
 these Lords envied the  
 Counts of Budingem, and  
 wished they would strike a  
 decisive Blow at Herrn-  
 haag. Your Sovereign  
 however declared his Plea-  
 sure to have a certain Sum  
 from the Community for his  
 Revenues on the Farm, or  
 such Contracts which do  
 not belong to the Commu-  
 nity, so I endeavoured to  
 remove their Suspicion and*

(16) This has been found in bringing so many Manufactur-  
 ers in the Country and in their Religion.

(17) Of this the Reader finds many Proofs here.

“ System



“ System to be fairly     *Repugnancy even to such*  
 “ enquired into before     *Imposition.*  
 “ he will destroy it \*.     \* *Public Affairs does not*  
 “ If intitled to Tolera-     *turn upon Conviction but*  
 “ tion, it will be tole-     *Consent; besides, upon every*  
 “ rated, under the Re-     *body being duly paid, we*  
 “ strictions common to     *are ready to remove. We*  
 “ other Religions. But     *are good Souls, and will be*  
 “ the Sovereign in tole-     *of no Burden to any body*  
 “ rating it without Ex-     *(18).*  
 “ amination, and per-  
 “ mitting the Danger to  
 “ increafe, would act  
 “ both against his Duty  
 “ and Interest \*.     \* *And nothing will be*  
                                       *said against it if the de-*  
                                       *sired Sum is paid for it.*

This now gave the Directors of the Commu-  
 nities to see the Impossibility of succeeding, there-  
 fore they contented themselves with the Toleration.  
 But fresh Troubles began when the Regulation of  
 this Judiciary came under Deliberation. *Budingen*  
 agreed that a Judge should be presented to the So-  
 vereign, who was desirous of knowing how they  
 administred Justice, reserving for himself the no-  
 mination to the Office. The Directors insisted on  
 this favourite Point, that no Person that was not  
 of their Community should be made Judge, alledg-  
 ing the former Contract as before. The Sovereign  
 declared that they had circumvented him in this  
 Contract by a false Representation of their System  
 both Ecclesiastical and Civil, and that therefore he  
 would do nothing which might be construed into  
 a Confirmation of it. This put a stop to *Mr. de*  
*Damnitz's* Negotiation with *Mr. Brauer*.

(18) A Sovereign, as head of the Church, can determine the Religion and Regulation of a Community.

(19) This need no Argument.

Count



Count *Zinzendorf* afterwards wrote a Letter to the Sovereign's eldest Son, saying, he would agree that Matters should rest five Years, which were to be employed for a Reconciliation. Upon which the Sovereign came, the 20th *February* 1748, to a Resolution to let Matters be as they were for five Years to come (20), and to accept of a certain Sum for his Revenues, about which a few Writings were drawn up between the Sovereign and Mr. *de Peissel*.

## S E C T. XXXV.

Count *Zinzendorf*'s last Effort was, that he might sign the Act of Cessation together with the Sovereign (1). He did that, without doubt, that he

(20) These five Years stipulated have also been free for them.

(1) It is evident that Count *Zinzendorf* had a Reason of great Importance, that he wanted to make the Contract with the Sovereign's own Person himself. In the Beginning of *January* 1748, Mr. *de Damitz* sent Mr. *Brauer* the following Information drawn up by a Brother of Eminence.

" If *Budingen* treats the Brethren so well as *England, Holland*, and all those that have made Contracts with them about their Establishments, no better Negotiator than the *Papa* can be found. His constant Principle, upon these Occasions, being to look at the Things of another; and when they, in Confidence, only sign his Plans, Sovereign and Subject can't wish for a better Mediator; for I am sure Care has been taken that the Prince shall receive what *Herrnbaag* is able to give. But if *Budingen* has any other Views, the *Papa* is a pernicious Agent; for acting on paternal Views, and suspecting no Snares, he may involve the Community in such Engagements as no Constitution of the Empire exacts."

What Count *Zinzendorf* wrote to Mr. *de Damitz*, 30th *January* 1748, and he afterwards to Mr. *Brauer*, 4th *February*, partly agrees and partly contradicts the Premises. The Count says,

" I acknowledge myself, through divine Grace, a little simple Dove; in all Things relating to my Neighbour or myself easy and flexible, yet wary and circumspect, ready to open my Purse: though any who should go about to gull me of a single Dollar, would find themselves mistaken in their Man."

M

might



might gain some Ground at *Herrnbaag*, and that *Budingen* might not except against his Reception and Directorship. But the Sovereign would treat with nobody but the Freeholders there. Count *Zinzendorf* alledged the following Reasons on his Side.

1. I can effect what I sign.
2. I am Syndic with full Power, but another must ask the Community (2).
3. That by these means the Community at *Herrnbaag* had not to meddle with it, which
  1. Must not know such Things (3).
  2. Whose Guardians dare not make an interim Contract in prejudice of that of the 1st *January* 1743; for this is against their Duty and Conscience, and would be severely punished by the civil Elders, who soon or late would call such Guardians to an Account (4).
4. It happens very fortunately that *Mr. de Peistel* is present; he is civil Elder, and if, instead of the Community of *Herrnhaag*, the whole Community be inserted, he may sign (with my tacit Consent (5)).
5. If I don't sign this Contract, no new one can be promised, for nobody can annul or impower to annul the former, without making himself odious to all the Community.
6. If a new Contract should be made, which I wish, the Sovereign is not peremptorily to determine in it, for he has only a Right as a contract-

(2) These Titles only serve to cloak their real System, and this denotes the Sovereign of *Herrnbaag*.

(5) This was entirely against the Sovereign's Intention.

(4) With what Face then can it be denied that they were Usurpers of the Sovereign's Jurisdiction?

(5) Every Colony is, as it were, a Branch of a Republic, all of them in a strict Connexion; but, according to their Situation, admitting of some Difference in their Constitution.

ing



ing Party ; but it must be done with more Prudence, yet without Fraud ; that it was what all the Communities prayed for (6) ; for the Contract contains Things actually repugnant to our Constitution, inserted by Counsellor *N.* (7), “ and  
 “ about which I have been disputing with him  
 “ these four Years, and these he surreptitiously  
 “ got signed in a Hurry when I was in *America*.  
 “ If you say, why was it not then altered directly ?  
 “ I answer, It is a very bad example to annul, or  
 “ so much as to alter. What would the World  
 “ think were we to alter our Contract three times  
 “ in ten Years, out of Complaisance to the Sovereign ? Who would like to live in such a Place ?  
 “ In five Years, and among a virtuous People,  
 “ the Nature of the Thing would furnish irreprehensible  
 “ Temperaments : But this must not be  
 “ openly told lest it ulcerate the generality.”

These Reasons not seeming sufficient were rejected, and it was judged that an Affair of this Nature should be transacted by a Deputy, and Plenipotentiaries of the whole *Unitas*. The Increase-Contracts had hitherto been made with the Deputies of the Inhabitants, and nobody knew, from the Increase, that the *Herrnbaagers* were in a Society with other Colonies, or that they were subject to a general Deaconry, and that among them were Persons who set up to be independent on the Sovereign, and claimed a Supremacy in all Matters ecclesiastical and civil. This clandestine crafty Junto had never been acknowledged, much less any Contracts made with them. Count *Zinzen-*

(6) *Budingen* found there was no such thing as coming to a candid Negotiation with them, he was thwarted in the fairest Overtures, so all this was nothing but mere Words.

(7) Vide Sect. 5. Note 4.



*dorf*, aiming to curry Favour at *Herrnbaag*, desired that this Contract now depending, should be made by the whole *Unitas*. *Budingen* would have nothing to do but with the Inhabitants, and made the following Remarks on the Act of Cession.

“ The *Unitas* is a Body known neither physically nor morally, of which no proper idea can be formed. 2. Is foreign to this country. 3. Of an uncertain Existence. And as the former Contracts have only been made with the Deputies of the Community dwelling here; and the only Question in the Contract being about Rights and Obligations relative to the Colony established at *Herrnbaag*, there is no Occasion for Mr. *Peissel* to have a Power of the whole *Unitas*; and of what Use were it, as here he can be look’d upon only as a Deputy of the Community at *Herrnbaag*, or as a Freeholder there; and as such, and in no other Quality, can he contract.”

Thus *Budingen* saw the Danger accruing from this *Unitas*, and perceived that they were driving at a Superiority over *Herrnbaag*, else there would have been no Objection against contracting with Mr. *Peissel*, whatever Deputy he had stiled himself. This Exception Count *Zinzendorf* being aware of, affirmed that they always made their Contracts in this Manner, and that they had removed the Colleges, which gave such Offence, to *Budingen*. His Words were as follows, in a Writing dated 18th February 1748.

“ Refusing to contract with me, you must with the Deputies with which you have made the first and second Contract, though in the second I have no Concern. These were the Deputies-General of the Church, namely, Bishop *Nitschman* and *Virugelfstein*, who both were no Inhabitants



“ tants of *Herrnbaag*, and neither could or would  
“ be (8).

“ In *England, Holland, North America, Den-*  
“ *mark, Brandenburg, Saxony, Wetteravia and Voigt-*  
“ *land*, we have twenty-one Establishments, ex-  
“ clusive of others, as at *Surinam* and *Caprio de*  
“ *Barbice*, it has not been moved to form the  
“ Contract, which was to be a standing Regula-  
“ tion, but with those Deputies of whom the  
“ Counsellors at *Budingen* pretend no physical or  
“ moral knowledge can be had.

“ These Counsellors have had the civil Elders,  
“ Deputies, and the whole *Unitas*, in these Terri-  
“ tories, without any Disturbance or Prejudice to  
“ the Sovereign's Rights, ever since the Year  
“ 1740, and from hence Contracts have been  
“ transacted with *Prussia, Denmark, Russia, Eng-*  
“ *land, and Holland*, till *Meerboth*, behind my  
“ back, and Mr. *Brauer*, in many Letters to me,  
“ protested that these Colleges were absolutely in-  
“ tolerable (9); upon which they removed in the  
“ most resigned Tranquillity, and the Saviour has  
“ already led them to a better Settlement, and  
“ where their reputable Manner of living shews  
“ they were not put to their Shifts for an Asylum.  
“ I am the last that goes away this Month, and  
“ my Wife will follow with all that belongs to  
“ us (10).”

## S E C T.

(8) This is a flagrant Untruth; for both were Inhabitants, and the Community calls them so. Vide Sect. 33.

(9) This is no Argument; a Society may have subsisted a long time before its System comes to be known. No sooner had the Counsellors detected them than they refused to tolerate them.

(10) This was only a Translation of the Theatre Count *Zinzendorf* wrote the 12th February 1748, in our Text the 18th February, A. C.



## S E C T. XXXVI.

Soon after this last Contract was made, when *Budingen* was taking Measures for discharging the Loan, a new Incident fell out. The whole Capital was to be lodged in the Chamber of Revenues in *Saxony*; and upon Notice given, Mr. *Zetchwitz* appeared as *Saxon* Commissioner. *Budingen* could have protested against this Measure as illegal; but the Sovereign was equally content whether the Receipts were given by *Saxony* or by them. But the *Herrnbuters* had two Reasons for this Deposit. They did not think that *Budingen* would be able to raise a Capital which was lent at 4 *per Cent.* for thirty Years in the Space of six, else they would not have redemanded the Money, which some of them could not conceal. For notwithstanding that Count *Zinzendorf* wrote to Mr. *Brauer*, 6th December 1748 :

“ I know so much of Mr. *Beuning*, that, being  
 “ by the arbitrary Alteration made with his Stew-  
 “ ard by the Regency of *Budingen*, brought to de-  
 “ pend solely on his Debtor, he cannot fairly let  
 “ the Capital, of which no more than 120000  
 “ Guilders were his own, continue any longer.”

“ I knew that a Year would put an End to my Stay here,  
 “ and some Months to that of the civil Elders; as it proved  
 “ about last Midsummer, when they returned to their Homes,  
 “ not being to make their Appearance here again till after  
 “ some Years, to see if their perpetual Office of Consuls of the  
 “ Brethren, which has been acknowledged by our respective  
 “ Sovereigns, did not require some charitable or monitory  
 “ Duties.”

Here the Count confesses, that the Office of a civil Elder is fixed, and that they must travel to visit the Communities, These differ from the ecclesiastic Elders; and hence it appears that the Community receives Directions from them. Vide Sect. 12.

This



This is contradicted, Note 31. Sect. 13. But the Drift of all this was to bring *Budingen* into Trouble. They could not stay till the Term of Payment, but wanted to give the Sovereign all the Disturbance they could. The general Deacon *Weis* proposed a Cession to the Emperor. Mr. *de Zeschwitz* sent a Letter with a Tender of it to a neighbouring State, whom they would fain have stimulated to have enforced their Offer by violent Measures. But *Budingen* remained immoveable, and their Schemes failed. Count *Zinzendorf* had flattered himself that these Difficulties would have induced *Budingen* to have signed under a Carte-blanche, as a Purchase of the Count's Favour to clear him. The last Term of Payment was at *Easter* 1749, and in *April* 1748 the Count had wrote to this Purpose :

“ If all my Credit can help you to a speedy and  
 “ earlier Discharge of the Demand, that there  
 “ may be no Stain on the Reputation of an il-  
 “ lustrious House of the Empire, which, in all  
 “ Appearance, disdains any Chicane, I'll not he-  
 “ sitate to serve you in it with all my Heart and  
 “ Interest.”

In another Letter he says,

“ It must not be said, that the Lord of *Herrn-  
 “ baag* should want 50000 Guilders, whilst by  
 “ any Means I can procure them.”

And one *Schatz* a Brother, when the Term of Payment elapsed, offered to advance 50000 Guilders at 4 *per Cent.* on no other Security than a Note of Hand.

Their second Intention, by this Deposit was this : The Mortgage was for thirty Years, and so drawn up that the Creditor would have paid himself within the time ; but he had partly under farmed it. After the Expiration of six Years the Farm returned to its proper Owners. Count *Zinzendorf*



“ with a Sovereignty, but that you will thank-  
 “ fully content yourself with the Conservation of  
 “ a Liberty of Conscience founded in the Word  
 “ of God, and consistent with the Laws derived  
 “ from them ; and that you, for the rest, will  
 “ acknowledge the abovementioned noble Count  
 “ *Gustavus Frederick* for your only Sovereign in  
 “ ecclesiastical and civil Affairs, and consequently  
 “ pay the Obedience of Subjects (1). That you  
 “ therefore, in all points which do not immedi-  
 “ ately touch the Conscience, as Politics and  
 “ other Affairs, you will be submissive to his, or  
 “ his Regency's Commands, not regarding any  
 “ of your Brethren, however distinguished, if he  
 “ don't shew you the Command of the Sovereign;  
 “ or his Regency, signed and sealed (2), and to  
 “ behave yourself as becomes loyal and obedient  
 “ Subjects : All this you promise, without Equi-  
 “ vocation or Repugnancy, as you love the Ap-  
 “ pearance of our Lord Jesus Christ.

“ I truly promise, in the Name of the omni-  
 “ present God, that I faithfully and entirely will  
 “ observe what has been read to me, and that this  
 “ my Homage being accepted instead of an Oath,  
 “ and that the breaking thereof shall be as the  
 “ breaking of an Oath (3). All this I absolutely  
 “ and truly promise, without any Reservation.

On their Side, in their Remonstrance to the  
 Regency they declared.

(1) Count *Zinzendorf* himself calls his Religion the fourth in  
 the *Roman Empire*. He wrote the 18th *February*, 1748.

“ The *Moravian Church* hath certainly lost the Suit if the  
 “ Chamber at *Wetzlar* disannuls the Contract without Appeal.  
 “ But till then she remains a Party, and hath the same Rights  
 “ as these that have made the Contract—and the Chamber of  
 “ *Wetzlar* has nothing to do with the fourth Religion.

(2) This really was the softest Method.

(3) The Sovereign shewed them here that he accounted the  
 Liberty of Conscience a momentous Point.

2. That



1. They were ready to do Homage, and to be obedient pursuant to the Contract for their Reception (4). Yet that

2. Their Brethren who settled at *Herrnbaag* from other Places, and often went away again, never could be considered otherways than as Strangers, and Exceptions ought to be admitted in their Homage.

3. They hoped that they would not be forced to take an Oath, and prayed,

4. That Notice might be given them on what Day the Sovereign required their Attendance.

The Sovereign's Answer to this was :

“ That it was Matter of Surprize to him, that  
 “ the Inhabitants of *Herrnbaag*, who, so long as  
 “ they dwelt there were his Subjects, should pre-  
 “ tend to be treated as Strangers, yet pay Homage,  
 “ but a Homage full of Exceptions not named,  
 “ and still solemnly promise to behave as sub-  
 “ jects (5).

“ That this was an open Contradiction, and  
 “ could mean no more than that they would have  
 “ the Name of Subjects, but not be so in reality,  
 “ of which, indeed, they had given flagrant  
 “ Proofs, ordering, without so much as the So-  
 “ vereign's Privy, all and every thing in eccle-  
 “ siastical and civil Matters (6) ; they had arbi-  
 “ trarily sent away the Inhabitants that first had  
 “ been received ; and after receiving others of  
 “ those Religions that are suffered in the Empire,  
 “ expelled them also, and ruled at will, as if ac-  
 “ countable to no Sovereign (7) ; and further, by  
 “ their crafty Management there was no coming

(4) The Contract made no Mention of any Colleges to which they will be subject.

(5) At last all the Inhabitants would have been Foreigners.

(6) This the Regency knew by Experience.

(7) This was but too evident.

“ at



“ at a circumstantial Knowledge of what passed at  
 “ *Herrnbaag* (8).

“ But as the Sovereign never had approved this  
 “ Conduct which invaded his sovereign Rights,  
 “ yet was he willing to give every body the Li-  
 “ berty of Conscience, so far as agreeable to Scrip-  
 “ ture, Reason, and the Laws of the Empire ; he  
 “ ordered the Formula for their doing Homage  
 “ to be drawn up, and sent to them, and would  
 “ for this time, without Prejudice of the Success-  
 “ sors, dispense them from taking an Oath, and  
 “ soon fix on a Day whereon he expected the  
 “ whole Community should present themselves to  
 “ do Homage as prescribed.

The Wardens *Nitschmann*, *Michel Linner*, *Da-  
 vid Schneider*, made the following Remonstrance  
 to the Regency.

“ We are very sorry that in the Commencement  
 “ of the Sovereignty of our Lord, and at the  
 “ time that doing Homage we profess the Fide-  
 “ lity of our Hearts, we should labour under dis-  
 “ favourable Sentiments. We can do no less than  
 “ represent to your Lordship the things we are  
 “ taxed with, as they stand in the Records (9).  
 “ If we have done no more than we have a Right  
 “ to by the Contract of our Reception, and if we  
 “ are ready to repair any Illegalities which can be  
 “ proved against us, a Sense of our Duty further  
 “ constrains us to offer a most humble Remon-  
 “ strance concerning the Formula of Homage, be-  
 “ fore the same is known by the whole Communi-  
 “ ty (10). The Inhabitants of *Herrnbaag*, very few

(8) Their Reports could not be allowed for authentic, and  
 a Superintendent they would not admit, therefore how should  
 the Sovereign know them ?

(9) Vide Sect. 27, 28 and 34, Note 14.

(10) Though often forbid to carry their Dead from *Lind-  
 heim* to *Herrnbaag* Burial-ground through the *Yfenburg* Terri-  
 tories, yet they used to do it clandestinely.

“ excepted,



“ excepted, are born in other countries, and most  
 “ of these single, and Workmen. These, not un-  
 “ reasonably, account themselves Strangers, yet  
 “ are far from setting up to be no Subjects; they  
 “ will be such, and most faithfully such, whilst  
 “ they live here, and as such do Homage (11).  
 “ Others being Vassals and Citizens in other  
 “ Countries, to perform an unlimited Homage  
 “ here would expose them to the Loss of all their  
 “ Substance and Privileges; they resorted hither,  
 “ relying on the Reception-Contract, *Anno* 1738  
 “ and 1743. But there will certainly arise such  
 “ Commotions as we are not able to quench, if  
 “ these People should be obliged to do Homage  
 “ against Liberty of Conscience; or if they should  
 “ be compelled to resign the free Exercise of Re-  
 “ ligion stipulated in the Contracts, as if not  
 “ founded on the Holy Scripture, the Peace of  
 “ *Westphalia*, and the Laws of the Empire, tho’  
 “ they are of the *Augsburgh* Confession, in the full  
 “ Extent of the Words (12). They cannot but  
 “ be struck with Amusement that the Formula  
 “ should mention such a Thing as being subject to  
 “ Count *Zinzendorf* or his Family, an Idea which  
 “ never so much as presented itself to their Im-  
 “ gination (13), these being Conditions foreign  
 “ to the Homage, as not required of other Sub-  
 “ jects; and Conscience forbidding to depart from  
 “ the Attachment due to the Elders and Guardians  
 “ for their Care and Fidelity (14). We therefore  
 “ humbly supplicate, that these important Mat-  
 “ ters may be further considered, and that his  
 “ Highness, agreeably to his so celebrated Cle-

(11) Their Protocol, Sect. 10, shews what they mean by Strangers.

(12) Vide Sect. 2, Note 2.

(13) If there was no such thing why not promise against it?

(14) The Holy Scripture holds means such Persons as these.



“ mecy, may order the Formula of Homage to  
 “ be according to the Contract, and permit Things  
 “ to remain in the Tranquillity and Indulgence as  
 “ under his late glorious Father.

“ You therefore will be pleased, on these Con-  
 “ siderations, to excuse the Delay we make in do-  
 “ ing Homage, and give us Notice of your Re-  
 “ solves on this our most humble Representa-  
 “ tion.”

The Resolves were these :

1. “ The Public Laws convince us that all In-  
 “ habitants, wherever born, rich or poor, become  
 “ Subject of that Sovereign in whose Territories  
 “ they dwell, and can’t be look’d upon as Stran-  
 “ gers, that Name belonging only to those who do  
 “ not live in, or design no Stay in a Country.  
 “ The Sovereign, therefore, can’t let it pass with-  
 “ out Indignation that they will call themselves  
 “ Strangers.

1. “ It could not hinder such as are Vassals and  
 “ Citizens in other Countries from doing Homage,  
 “ without Reservations, the Sovereign not pre-  
 “ tending any Jurisdiction over their Goods,  
 “ Rights, or Deportment in any other Country.  
 “ They must therefore do like Homage with other  
 “ Subjects who have nothing to do with any other  
 “ Prince, and this the rather, as nobody shall, in  
 “ the least, be hindered from going away who  
 “ likes it, and cannot reconcile his Duty here to  
 “ what he owes elsewhere.

3. “ They abuse the Contract with the late gra-  
 “ cious Sovereign. He harboured them upon an  
 “ Idea that they were really the industrious quiet  
 “ People as *Tubingen* made them ; but the Opinion  
 “ of that University, and their own Writings and  
 “ Actions abundantly after proved them to be  
 “ quite the reverse. It is therefore too late to pro-  
 “ test that they are of the *Augsbourg* Confession.

“ The



“ The Sovereign is in Duty bound to put a Stop  
 “ to the evil Practices which have hitherto most  
 “ audaciously been carried on. Therefore, were  
 “ they to renounce Count *Zinzendorf*, and be con-  
 “ tented with the Liberty of Conscience that had  
 “ been granted them. The Formula of Homage  
 “ is also insisted on ; nor can the Sovereign, in  
 “ prejudice to his Successors, grant them a perpet-  
 “ tual Exemption from taking the Oath. The  
 “ Formula, and this Resolution, are to be made  
 “ public to the whole Community, and within four  
 “ Days after the Publication, the Community are  
 “ to send in their Declaration, with the Names of  
 “ those who are willing to perform the Homage,  
 “ and likewise of the Recufants.”

The Regency received the following Declara-  
 tion :

“ Our Guardians have made your Lordship’s  
 “ Formula and Resolutions public to all Members  
 “ of the Community as are of Age to do Ho-  
 “ mage. We declare ourselves your Subjects,  
 “ we acknowledge your Sovereign Power, we  
 “ are ready to do our most respectful Homage :  
 “ But it is with great Anxiety and Grief, that in  
 “ the Formula for the Homage we are obliged  
 “ to renounce our Elders and Guardians. We  
 “ humbly pray to be disengaged from this. Our  
 “ Conscience binds us to it ; that Conscience the  
 “ Liberty of which we have enjoyed under your  
 “ Lordship’s Father, and for which we have left  
 “ our native Country. This was the sole Motive  
 “ which brought us hither under your Sove-  
 “ reignty (15.) Our Wardens acknowledge their  
 “ Duty no less than ourselves, and we are no less  
 “ confident of their Fidelity to your Highness, as  
 “ we are of our own Submission and Devotion (16).

(15) Sect. 16, 22.

(16) Sect. 22.



“ Our Connexion with these Persons admits of  
 “ no Separation, is founded on the Concession,  
 “ and with it must stand or fall (17). We pray  
 “ that you would revise what has prompted you to  
 “ trouble our Consciences; to hear us against such  
 “ Accusations, and to revoke this Article in the  
 “ Homage (18).

“ Your Father, in a particular Contract made  
 “ two Years ago, fixed five Years for the ami-  
 “ cable Adjustment of all Differences, all Things  
 “ in the mean time remaining in *statu quo*. You  
 “ will be pleased to inform yourself about this  
 “ Matter, and every Motive for oppressing the  
 “ Community, graciously allowing us the said  
 “ Term for being convinced of our Fault or  
 “ proving our Innocence (19), and further, so to  
 “ order the Tenor of the Homage Formula that  
 “ it may not wound our Consciences (20), such  
 “ Homage Being substituted in place of an Oath,  
 “ we shall cordially and universally perform.”

The Sovereign, upon this, passed the following Resolution :

“ Though we don’t extend our Sovereignty  
 “ over the Conscience, and are rather willing to  
 “ grant all Freedom consistent with Religion and  
 “ Reason ; yet can’t we permit it to assume a Pri-  
 “ vilege of arbitrarily forming a new Religion,  
 “ and to propogate the same by Emissaries, se-  
 “ ducing People from the three Religions that are  
 “ suffered in the Empire, and to establish such a  
 “ Discipline of the Church, which manifestly

.. (17) The Contract implies Permission to erect a Counter-Sovereignty.

(18) These Proceedings shew that the Sovereign was not wanting in Clemency.

(19) Sect. 36, Note 6.

(20) The Formula contains nothing particular but an Abjuration of Count *Zinzendorf*’s illegal and despotic Supremacy, and this also must be that which ruins their System.

deprives



“ deprives us of our Sovereign Rights, and makes  
 “ our Subjects dependent on a certain Lord of that  
 “ Sect. The Discipline of a true Church never in-  
 “ vades the Prerogative, and we are more and more  
 “ confirmed and convinced by the Clamour and  
 “ Opposition made the *Herrnbaagers* against re-  
 “ nouncing Count *Zinzendorf*, that there is something  
 “ in their Regulation which no Scripture nor Rea-  
 “ son warrants, and that Religion is only a Screen  
 “ to their dark Intention. We therefore absolutely  
 “ cannot alter our Resolution, which we have not  
 “ adopted without good Reasons, especially as their  
 “ own Writings shew how far they differ from the  
 “ Holy Scripture, and as the same has likewise  
 “ been demonstrated by so many Divines and Fa-  
 “ culties, that we think an Inquiry to be super-  
 “ fluous. Our late Father was troubled with many  
 “ Scruples about them, especially from their boister-  
 “ ous Opposition to the Appointment of an Of-  
 “ ficer who was to preside in their Assemblies that  
 “ he would grant them no more than five Years, and  
 “ in the mean time, get a further Insight into their  
 “ System and Practices. But we having the most  
 “ credible and convictive Informations about the  
 “ same, cannot any further defer putting a stop to  
 “ these evil Doings. We therefore again reject  
 “ the Petition of the Community, yet give them  
 “ four Days more to declare if they will do ho-  
 “ mage according to the Formular sent them,  
 “ or not, and model them into a Church-Disci-  
 “ pline manifestly agreeable to the Holy Scrip-  
 “ ture and the Laws of the Land.”

This was answered by a final Remonstrance in these terms.

“ We cannot sufficiently express our Concern  
 “ that we must again trouble your Highness; but  
 “ we cannot forbear, as the greatest Jewel of our  
 “ *Unitas* be at stake, as your Refusal regards the



“ Characteristic of an evangelical Community, in  
 “ which quality your late Father received us, and  
 “ acknowledged the Candour and Probity of our  
 “ Dealings. God has given the Sovereignty in-  
 “ to your Hands to protect our Innocence and  
 “ Rights. As such we honour you with the most  
 “ dutiful Veneration. Your Father, not only  
 “ as Sovereign, but also for his Heirs and Suc-  
 “ cessors, hath in a voluntary Contract invested us  
 “ with the Government in ecclesiastical and civil  
 “ Matters among ourselves (21). On this condi-  
 “ tion was *Herrnbaag* bought and built, and many  
 “ thousand Guilders have been paid for the  
 “ Ground. Relying on the Sovereign’s Word,  
 “ many Families have transplanted themselves  
 “ here; by which Means there has been an ac-  
 “ tion of some thousands of new Subjects, nothing  
 “ of which would have happened without this  
 “ Concession, and must cease with the same. As  
 “ your Highness cannot affirm that these Contracts  
 “ grant us any indulgence repugnant to Scripture  
 “ and Reason (22). As it is not yet proved that  
 “ we have abused them, and we have offered to  
 “ alter any such (23), and the Writings of our Ad-  
 “ versaries can’t be taken for Judges (24). So we  
 “ pray your Highness may not shorten that Time  
 “ which has been allowed to such a numerous  
 “ Community, but to take it into your gracious  
 “ Consideration to allow us the remainder of the  
 “ five Years, and during this term to let Matters  
 “ rest as they are. In this interval your Highness  
 “ will be pleased to let us know your Intention

(21) Section 2.

(22) Scripture and Reason does not countenance a mode of Worship pernicious to the State.

(23) Who else but the Sovereign, after such Inquiry and Deliberation, can judge of this Examination.

(24) Here the Writings of their Antagonists where ’tis their own Accounts.

“ about



“ about nomination of a President and all your  
 “ other Demands (25): For our Defence against  
 “ the Accusations has not yet been heard, and our  
 “ profound Reverence and warm Attachment to  
 “ your illustrious Person will not allow us to over-  
 “ look them, especially that most injurious one, that  
 “ our Allegiance to our Sovereign cannot stand  
 “ with our Connexion with our Elders and War-  
 “ dens (26). It is therefore not out of Obstinacy  
 “ but for the Reasons mention’d in our last, and  
 “ here humbly repeated, that we still persist in our  
 “ Declaration sent to the Regency, not to do ho-  
 “ mage after the Formular given; and that we  
 “ again most earnestly intreat your Highness would  
 “ dispense with that Form; the Community at  
 “ *Herrnbaag* being in every other particular, cheer-  
 “ fully ready to do homage like the rest of your  
 “ Highnesses happy Subjects (27).”

This Pertinacity in the Resolution against doing homage according to the Formular, caused the following Edict:

“ *Gustavus Frederick Count of Isenburgh and Bu-*  
 “ *dingen, &c.* To all our Subjects in the Town of  
 “ *Herrnbaag*; Whereas several *Bohemian* and *Mora-*  
 “ *vian* Brethren have for these 12 Years past address-  
 “ ed themselves to our late Father petitioning for  
 “ the Reception of 30, 40, or 50 Families who were  
 “ to establish several Manufactures in Wool, Iron,  
 “ Steel, Linens, and have further requested that  
 “ as Members of the pure Evangelical Church,  
 “ they might be allowed Liberty of Conscience  
 “ and to use the Oeconomy and Discipline of the  
 “ ancient *Moravian* Church; and to that end have

(25) When they see themselves nonplussed they ask for a Delay.

(26) Count *Zinzendorf's* Pretensions, Letters and Ordinance proves this.

(27) Note 200.



“ produced a Testimonial of the University of  
 “ *Tubingen*, Anno 1733, in behalf of the Orthodoxy  
 “ of their Doctrine and Constitution. And whereas  
 “ our late Father was thereby induced to receive  
 “ the said *Bohemian* and *Moravian Brethren*, but  
 “ on the Supposition as is most explicitly speci-  
 “ fied, no Sectaries but true Professors of the Evan-  
 “ gelical Protestant Religion, and on Condition that  
 “ they should not run into any Appearance of Se-  
 “ paratism, Schism, or Singularity; and they ac-  
 “ cordingly in the Contract for their Reception de-  
 “ clared, that the Constitution of their Church  
 “ was void of any thing contrary to sound Doc-  
 “ trine or our rightful Supremacy (28). And  
 “ whereas the Experience for these last 12 Years  
 “ has proved the contrary, none of the promised  
 “ Manufacturers, the chief Motive for their Re-  
 “ ception, having been established: further, they  
 “ have soon sent away those that had been received,  
 “ and at pleasure have brought others in their Place,  
 “ that the Inhabitants of *Herrnbaag* have been of-  
 “ ten changed, according to the bad Views of  
 “ their Governors (29). They have surreptitiously  
 “ introduced such a Discipline of the Church as  
 “ is against Nature and Reason, under pretence  
 “ of which they have ordered all civil and eccle-  
 “ siastical Matters in no confused but artful way.  
 “ To obtain their End, they have totally usurped  
 “ over our ecclesiastical Authority, and in a great  
 “ part the Civil (30). They have ordered their  
 “ People to pay more Observance to their Governor  
 “ of the Church, than to the Sovereign Prince; a  
 “ Practice utterly dissonant from the Evangelic  
 “ Protestant Religion, but thro’ their Emissaries they  
 “ have seduced People of all three Religions, to-

(28) Section 2.

(29) This they themselves don’t deny.

(30) Section 16,—33.



" lerated in the Empire, and even somewell disposed  
 " Persons, and have began to set up a new Reli-  
 " gion; how different from the holy Scripture their  
 " own scandalous Hymns fully prove (31). And  
 " whereas our late Father perceiving all this Mis-  
 " chief, and being desirous of having this Sink of  
 " Error and Iniquity cleansed (32), intended to  
 " place a Superintendent over them, who was to  
 " be present at their Meetings for the more exact  
 " knowledge of their ways, but this the *Herrn-*  
 " *baagers* so turbulently opposed, that our Father  
 " in his Lenity thought proper to defer some time  
 " the Execution of his Intention (33); but we being  
 " fully convinced of the Sin and Mischief lurking  
 " in their System (34), having never approved of  
 " the same, are in Duty bound to restrain such  
 " Evils by which Church and Country suffer, and  
 " which threaten more Confusion and Detriment  
 " (35). Therefore we require and order that in  
 " doing homage to us, you shall vow by the Name  
 " of the Omniscient Lord, and promise that  
 " by your Discipline you do not acknowledge  
 " Count *Zinzendorf* for any other (36) for your Su-  
 " perior, and that you will truly conform to the  
 " Homage-Formula. But you having declared  
 " that it would be against your Conscience to  
 " do such homage by renouncing, &c. and we not  
 " being inclined to force a Burden upon your Con-  
 " science, but at the same time not permit-  
 " ting that under pretence of a Liberty of Con-  
 " science, and a Contract not made for any such

(31) (32) Count *Zinzendorf* can't deny his Letters and Ordinances.

(33) Section 14, 33, 34.

(34) Without their own Letters, no Man alive could have been made acquainted with their Proceedings.

(35) The Theocracy, General Deaconship, and Directory of the Brethren, required it.

(36) Section 3.



“ End, a Doctrine contrary to the holy Scripture,  
 “ subversive of the Laws of the Empire, and by  
 “ which the Supremacy is lodged in Church-Gov-  
 “ vernors should be propagated, much less openly  
 “ exercised (37). We therefore by virtue of our  
 “ Sovereignty, order and command you quietly  
 “ and honestly to depart all our Territories  
 “ (38), for which we allow you the term fixed by  
 “ the Laws of the Empire, viz. three Years, that  
 “ you in this Time may seek out out other Set-  
 “ tlements, and that such of you as have pur-  
 “ chased Lands or built any Houses, may ac-  
 “ cording to the Contract, sell them to People  
 “ against whom no Objection lies, to make a  
 “ lawful Profit of them. For every one shall duly  
 “ take his own without any Deduction or paying  
 “ the tenth Penny, nor be molested in any parti-  
 “ cular. But if any Man or Woman, bearing no  
 “ Offices amongst you, are willing to do us ho-  
 “ mage according to the Formular, to renounce  
 “ the *Herrnbut* Discipline and doctrinal Institutes,  
 “ and is willing to follow the *Calvinist* or *Lutheran*  
 “ Church, or even perform their religious Offices  
 “ in their private Houses, professing no established  
 “ Religion, to these Persons we grant our Protec-  
 “ tion, permit them to remain at *Herrnbaag*,  
 “ give them a suitable Liberty of Conscience (40),  
 “ and promise to defend them against their former  
 “ Governors. We therefore direct all, especially  
 “ those in Office, not to hinder any who are willing  
 “ to secede from that fanatical Community, nor

(37) Not only Count *Zinzendorf*, but all his Confidants aim at the Sovereignty.

(38) Of this they can't complain, for 'tis what they themselves wanted. Sect. 13, 33. Note 6, 7.

(39) These were all too dangerous to be kept.

(40) It cannot therefore be said that the Sovereign had infringed upon their Liberty of Conscience.

“ disturb,



“ disturb, impose, send away, or offer any Violence or Insult to those Persons on pain of severe Prosecution. We shall take effectual Measures that they who would embrace our Protection may signify their Intention here, and be reimbursed in what they have delivered to the Community, &c.

*Budingen, Feb. 12, 1750.*

*Gustavus Frederick Count of Hsenburgh and Budingen.*

The *Herrnbaagers* delivered in an Instrument drawn up in Form and witnessed by a Notary, wherein they confessed :

1. “ They would gladly be Subjects of the Sovereign, and would behave with all Obedience and Fidelity (41). ”

2. “ That the whole Community were of the *Augsburg* Confession; as the same having been acknowledged by the whole *Unitas Fratrum* (42)

3. “ That for Conscience they could not abjure Count *Zinzendorf* and their Governors, the Scripture ordering them to follow their Instructors (43).

4. “ That they took Count *Zinzendorf* to be a true Servant of our Saviour, and that the Words in the Scripture would punish them if they should renounce him: *Whosoever denies me, him will I also deny*. And that though Count *Zinzendorf* would resign his Office and Superintendency, they could not permit it in regard to Spirituals:

5. “ That the said Counts and their other El-

(41) Count *Zinzendorf* in a Letter July 1, 1747.

“ In different Respects I have always a great many different Sovereigns at one Time.”

(42) Section 2. Note 2.

(43) Note 37.

(44) This is the Independent Directory of the Brethren.



“ ders had been careful never to interfere with political Matters (45).

All this made but little Impression on the Sovereign who published the following Edict.

“ *Gustavus Frederick*, &c. Whereas in our Edict of Feb. 12. were declared, that none of the Inhabitants at *Herrnbaag*, who should depart from the Sect of the *Herrnbuters* at *Herrnbaag*, should be in any wise hindred or molested; and we have since understood that several of them have been sent away, or through various Arts and insidious Persuasions have been diverted from their Intent (46). We leaving every one to their free Option, require to know if those who depart go away voluntarily or not. We likewise order, that none of the Wardens or other Officers shall send any body, Man or Woman, away by Day or by Night without our Knowledge, under the Penalty of 100 Rixdollars, or more, according to the nature of the Offence directly or indirectly (47), or force People to stay with them. And in order to a certain Knowledge of the motives of it, it is hereby commanded (48).

1. “ Directly after the Publication of this Edict, a full and exact List shall be made of the remaining Inhabitants of both Sexes, and the Officers to be punished upon a wilful Omission of their Names.

2. “ A Member of our Council with a Clerk, shall every *Wednesday*, or every other *Wednesday*, be at *Herrnbaag*, when all who are inclined to go away, shall give in their Names and Callings, and declare whether they voluntarily remain with

(45) Section 7, 16—33.

(46) Such as were Rich, or whom they suspected were sent away, and many thanked God for the first Edict.

(47) Section 9, 10.

(48) The Liberty of Conscience is here also preserved.

“ the



( 185 )

“ the Community ; no Menaces, Offers, or Blan-  
“ dishments having been practised upon them,  
“ likewise the Place where they are going to, all  
“ which must be set down. But if,

3. “ Any suddenly resolving to go away, at a  
“ time when these two Persons are absent, the  
“ same is obliged to appear personally at our Se-  
“ cretary's Office at *Budingen* to give such Notice.

4. “ Passports signed and sealed by us shall be  
“ given *gratis* to such as go away, and their De-  
“ parture made easy to them, we disdaining any  
“ Coercion or Injustice.

5. “ And though we won't persuade any to  
“ make Complaints against a Constitution of their  
“ own Choice, yet we think it is our Duty to give  
“ Notice, that it being represented to us, that se-  
“ veral are under Apprehensions that they shall  
“ not get their own Children, or Money, with  
“ which they have trusted the Community ; any  
“ one having lawful Demands upon the Commu-  
“ nity shall have the strictest Justice administred  
“ to them, making their Complaints to our Se-  
“ cretary's Office, or to the Counsellor who comes  
“ to *Herrnbaag*, though they intend to stay or go.  
“ And as,

6. “ The Place has been built upon a Ground  
“ free from all Incumbrances, so shall all re-  
“ nouncing this Sect, and remaining, be free from  
“ quartering Soldiers, Services, &c.”

### S E C T. XXXVIII.

After this Count *Zinzendorf* wrote the following  
Letter to Counsellor *Brauer*, dated at *London* 12th  
*April*.

“ I am silent to all that has passed, and did  
“ my Brethren know, why should they believe  
“ me ?

“ They



“ They might easily have persuaded me that  
 “ *Herrnbaag* was not a convenient Place for Bu-  
 “ *dingen*, in the Form given to it, *Anno* 1742,  
 “ during my Absence. Had I been the Author  
 “ of that Form I should have had nothing to ob-  
 “ ject, whatever had befallen it. A Reforma-  
 “ tion was all I aimed at in the sincere Confe-  
 “ rences I had with them (1).

“ It was not only the Plan of 1732 I wanted  
 “ again to set on Foot, but my further Intention,  
 “ by the Negotiations that were begun about  
 “ *Herrnbaag*, was to turn the Establishments in  
 “ *Saxony* and *Brandenburg* to the best Account,  
 “ and to free you from all the indiscreet Designs  
 “ of Counsellor *Myerhoff*, though perhaps never  
 “ minded in earnest (as he circumvented the good  
 “ Bishop *Muller*) without the least Detriment  
 “ to *Haag* (2). I built my House in such a  
 “ Manner, that, if Occasion had been, the Sove-  
 “ reign might have made it his Residence, and  
 “ am sorry that this hindered me from finishing  
 “ the Dwelling for unmarried Brethren: These  
 “ were my secret Views in building *Herrnbaag*; as  
 “ for myself and Children, I knew it to be no  
 “ Place for us, our Home being in another  
 “ Place (3).

“ The Fancy of my dear Wife (to whom God  
 “ has given so many Castles and Houses) to stay  
 “ there so long I never could account for, and it  
 “ is in vain to argue about such Things. My  
 “ tender Attachment to you made me suffer it.  
 “ But it has hurt me especially at this time. She  
 “ is a Lady that the Lord before never had so  
 “ much humbled. I am more used to such Rubs,  
 “ but could gladly have wished they had spared

(1) Sect. 5.

(2) Sect. 12, Note 4. Sect. 13, Note 31.

(3) Sect. 14.

“ her,



“ her, little suiting with her Rank and Constitu-  
 “ tion. Perhaps the Presence of her *Liesel*, and  
 “ the Place where her late Brother had been bu-  
 “ ried, much contributed to her liking this  
 “ Town.

“ In regard to the Proceedings of *Budingen*  
 “ since the Month of *January* this Year, of which  
 “ I have received Notice last *February* by the Co-  
 “ lonists, having above a twelvemonth desired to  
 “ hear no more of them. You easily may think  
 “ that I do not approve them. To this you may  
 “ perhaps think and say, We don’t mind that.  
 “ But dearest Counsellor, I pray you by the cor-  
 “ dial Love that I bear you, let what has been  
 “ done suffice. Let me, in Peace and Quiet-  
 “ nefs, attend to the Emigration (4). It shall be  
 “ no Detriment to your Sovereign. Have you  
 “ other People? Well and good. Have you  
 “ none I can procure them, if you require it; and  
 “ on unexceptionable Conditions, as it was *Anno*  
 “ 1737. If you don’t want my Inteposition, with  
 “ all my Heart, the Emigration being a sufficient  
 “ Burden upon me.

“ But consider that 120 or 150000 Guilders  
 “ must be paid for *Herrnbaag*, before you can  
 “ dispose of the same as you will (5). I confess  
 “ that Processess and sham Penalties may detain  
 “ 10 or 20000 Guilders for a while (6), and with  
 “ no Profit to the Sovereign; but when at length  
 “ the College of Advocates shall interfere, it will  
 “ be a sad and inextricable Affair for the Prince;  
 “ and those whom you will have then to deal with,

(4) This actually has been done, and if he means the Pub-  
 lic should hear no more of this Affair, it is his Fault, that the  
 Regency of *Budingen* should think itself obliged to justify her  
 Proceedings from his false Aspersions.

(5) Three Years were allowed them for it.

(6) *Budingen* would have made Money enough by exacting  
 lawful Penalties.

“ will



“ will pay no Regard to the Exceptions you keep  
 “ as a Body of Reserve ; they will not look on  
 “ what is past, but how Matters are now (7).  
 “ I therefore pray that all may be done mildly and  
 “ justly, that you may not be precluded from em-  
 “ ploying my good Offices, and shewing how sin-  
 “ cerely I am, &c.”

In the Postscript he said,

“ I shall deal frankly with you, if you will cor-  
 “ respond with me, and are thereto authorized,  
 “ about the Demands of *Herrnbaag*, as I did with  
 “ *Meerholtz*, and you may be sure that whatever  
 “ has been done, spoke, written, and printed at  
 “ *Budingen* to my Prejudice since 1747, has not  
 “ the least Influence over me (8). I consider it,  
 “ and things of the like Nature throughout *Ger-*  
 “ *many*, as an epidemical Distemper arising from  
 “ Misunderstandings, and involving both good  
 “ and bad in its indiscriminate Havock. I shall  
 “ not set about the Cure, choosing to let it come  
 “ to its Crisis, and then a gentle Medicine will  
 “ have more Effect than a whole Apothecary’s  
 “ Shop can have now. Happy he who clears him-  
 “ self with a good Grace from the present Con-  
 “ fusions (9)”.

Mr. *Brauer* answered :

“ I received yours of the 12th of *April*. I see  
 “ you disapprove the Proceedings of *Budingen* : I  
 “ heartily believe it : But it is long since *Budingen*  
 “ could as little approve the Behaviour of the  
 “ *Herrnbaagers* in their Scheme of external and  
 “ internal Religion. You know that very well.  
 “ But the Scheme was irrevokable, and they even  
 “ proceeded still further against the Sovereign.

(7) What does he mean to threaten again, as he knew that nobody meant them.

(8) What Demands can he mean ?

(9) This is a Riddle at which we own ourselves posed.

“ You



“ You knew best their Reasons and Views.” But  
 “ you soon may find the Difference between the  
 “ Parties, if you consider the Facts you know and  
 “ your own Views. An impartial Reflector will  
 “ always find the Proceedings of *Budingen* rather  
 “ to exceed in Clemency than Rigour ; the Pe-  
 “ nalties very often remitted to be legal, and  
 “ that *Budingen* had no Use for any Augmentation,  
 “ by fixing a certain Sum for yearly Revenues.  
 “ The Abolishment of what Scripture and Reason  
 “ reject, has been conducted by mild Methods, to  
 “ convince *Herrnbaag* that it was for the Honour  
 “ of God, and not for perishable Money that their  
 “ Design was taken in hand. By this Rule we  
 “ shall proceed with the Help of the Lord. Truth  
 “ and Justice are the Cable, and God will mend  
 “ them when they have been broke. He builds  
 “ and pulls down, and will do what his Providence  
 “ finds to be good. My Prince does not want the  
 “ private Sovereignty over *Herrnbaag*. God had  
 “ given him a Residence and Castles before *Herrn-  
 baag* was thought of, and to maintain any more  
 “ would be inconvenient. The supreme Sove-  
 “ reignty is his own, and the Emigration is an  
 “ Effect of the same. The more peaceable and  
 “ quiet, the more agreeable it will be to *Budingen*.  
 “ If it should become tumultuous, and use Chi-  
 “ canery, as in the Case of the Farms, the Lord  
 “ will assist the Prince as he did then. If the Ruin  
 “ of *Herrnbaag* be intended by Providence, all  
 “ *Budingen*’s Care for its Preservation will avail  
 “ nothing. But God, he trusts, will send People  
 “ to dwell there who will agree with the Regula-  
 “ tion about Religion, and every thing that makes  
 “ for Order and Tranquillity. Time will shew  
 “ the Will of Providence, and the Steps of its Ac-  
 “ complishment, and whether you are the chosen  
 “ Instrument. Counsellor *Reich*, of whose Inte-  
 “ grity



“grity you may be sure, has now these things in  
“hand. I with God may enlighten you, and  
“bring you to a Conviction that *Budingen* takes  
“care of the temporal and eternal Welfare of  
“*Herrnbaag*, and that what has been ought to  
“have been done, &c.”

The Answer of Count *Zinzendorf* of the 12th  
*June* contained Observations on these Reasonings,  
and after exculpating himself from any disrespect-  
“ful Expressions on *Budingen*, and a few Strictures  
on the Resentment of the Court, to which he at-  
tributed the Emigration Edict, he added :

“The following Things will shew you for  
“what Reason I still keep up the personal Con-  
“nexion with you, and will have nothing to do  
“with Mr. *Reich*.

1. “I have had nothing to do with *Herrnbaag*  
“ever since 1739, if you don’t make a single In-  
“habitant (which I at last became) responsible for  
“the Actions of all (10).

2. If I hear or read what has passed there I do  
“it as a Stranger, for I never was acquainted  
“with the external nor with the internal Condi-  
“tion of *Herrnbaag*, nor have I been present at  
“any Conferences there, nor have I had any  
“Reports of the same (11); my Reason was, I  
“knew that at *Budingen* any Movement of mine  
“gave Umbrage.

“The Town-Hall became mine, having lent  
“the Money for building it; and as nobody  
“would offer its Value, it was turned into a pri-  
“vate House.

“*Anno* 1747, I thought *Budingen* would ap-  
“prove of me to take care of the Place, but I  
“forbore any thing like it till I had received

(10) *Budingen* has never done this.

(11) See the Instrument of the Notary, Sect. 37.



“ Orders (12). And after the Correspondence  
 “ betwixt you and the Community began, I did  
 “ not take upon me to enter into the Internal till  
 “ your Prince had been satisfied about the external  
 “ Part. After this, how was I surprized at my  
 “ late Cousin *Casimir's* Letters to Mr. *Beuning*,  
 “ where he terms me the Hindrance (13).

“ After this I went directly away, without  
 “ coming into any Connexion with *Herrnhag*,  
 “ not so much as corresponding there (14), and  
 “ directly broke the Negotiations with *Hesse, Ysen-*  
 “ *burgh, Frankfort* and *Heidelberg* (15), and agreed  
 “ that the Commission from *Saxony* should take  
 “ place; whereas out of Love and Fidelity to the  
 “ House of *Budingen*, I wanted a general evange-  
 “ lic Commission to justify the Testimonials *Bu-*  
 “ *dingen* had given us in the Contract (16), and  
 “ to secure the Successor from all Troubles, ac-  
 “ cording to the late Sovereign's Desire, which  
 “ they which were Enemies to the Community,  
 “ and, as you justly called them, Enemies to the  
 “ House of *Budingen* might raise (17), and whose  
 “ Intention kept *Budingen* in Awe.

“ I judged it best that there should be a general  
 “ Enquiry made of the Brethren at *Frankfort* or  
 “ at *Budingen*, which the Elector of *Saxony* would  
 “ have ordered, and the next neighbouring Sove-  
 “ reign of the Brethren would have allowed the  
 “ Search of the Records, to corroborate a Testi-  
 “ monial he had given, upon which the Com-  
 “ munity had their Establishment under him, and  
 “ to silence herewith all Antagonists.

(12) and (13) He knew that the new Counsellors were igno-  
 rant of all preceding Transactions.

(14) The former Letters shew the Truth of this.

(15) Nobody has heard any such thing.

(16) Their Doctrine and Behaviour would have been better  
 Means.

(17) The new Counsellors were dazzled with a false Glean.

“ But



“ But as such Enquiries cannot be made with-  
 “ out me, I took the last way, though the Affair  
 “ was chiefly to be managed by my declared Op-  
 “ ponents. The first way, indeed, was now ren-  
 “ dered impracticable, as it would have favoured  
 “ of Insolence, to produce before the Sovereign,  
 “ at such a general Enquiry, a Person who was  
 “ offensive to him. I foresaw that *Buding* would  
 “ have nothing more to apprehend, if all other  
 “ Communities had declared themselves of the  
 “ *Augsbourg* Confession, all the Sovereigns of *Bu-  
 ding* having, upon their Conscience, confirmed  
 “ the same by their Signatures (18). I’ll assure  
 “ you, that, after seeing the Letter to Mr. *Beuning*,  
 “ I look’d upon myself as banished from *Herrn-  
 baag*, and that it would now be in perfect Re-  
 “ pose and Safety, and I am sorry I did not know  
 “ any thing of the Intention to destroy it (19),  
 “ else it would have saved me all my Fatigue in  
 “ *Saxony*, and among other States of the Empire.  
 “ For in *Saxony* we were already known, and *Herrn-  
 baag* was the only Community which I would  
 “ have introduced there.

“ I am extremely sorry that such an Alterna-  
 “ tive is imposed on good People, to quit the  
 “ Country, or renounce a Man whom their El-  
 “ ders acknowledge as sound, and a proper Chief  
 “ in Spirituals (20).

“ Had you told me one single word, I would  
 “ have sent you my solemn Renunciation of all  
 “ Connexion with the *Herrnbaag* Community, and  
 “ the Donation of my House. I would have sent  
 “ these to yourself immediately, and not by the

(18) This Argument has already been answered.

(19) Sect. 34.

(20) They say that they are Lutherans, Sect. 34, Note 10.  
 Sect. 37. A Lutheran Community can part with their Mini-  
 ster, the *Herrnbaagers* can’t. Must Count *Zinzendorf* then be  
 nothing more than their Minister?

“ Hands



Hands of such Persons, who, after the Demand had already been made, suppressed both, and not only termed them needless, but, as Matters stood, simple and foolish (21).

"I have therefore nothing to do but to be quiet, resignedly bear your Suspicions, as a new Example of the Sufferings injuriously heaped upon me (22), tenderly cherish the poor Emigrants, and say nothing about my House, but leave it to its Fate, as I am sure that the General-Deaconry won't like the Ruin of the other Houses. You will hardly get many Inhabitants to your liking upon the Terms of renouncing me. But if my Renunciation can do you any Service, and you'll only promise me not to make the same public till absolutely necessary, I'll give you it signed and sealed; if also your Intention be to get new Christian Inhabitants thither, and you may be assured of it, so indifferent am I in all those Things; and as I would not impose on my most implacable Adversaries, much less would I delude my Friends (23)."

Mr. Brauer's Answer was :

"You have, in your last, taken Pains to expose *Büdinger's* Reasons for publishing the Emigration Edict, and have artfully recapitulated many Circumstances, but they are of Facts which ought to be related connectedly, to draw right Conclusions from them; and this you very well knew : Therefore, I leave to your own Conscience to determine the Matter. No personal Hatred had any Share in it. A Prince's Council, I hope, never acts by such Springs. The fine Portrait the *Herrnbuters* made of them-

(21) How could he do this, as the House was sold to Mr. Larisb?

(22) Sect. 12, Note 4. Sect. 13, Note 31.

(23) Sect. 37, Note 44.



“ selves at first, raised a Mist, and produced the  
 “ good Testimonials in the Contract. I myself  
 “ was near seduced by the near Acquaintance I had  
 “ with you and other Guardians (24); but my  
 “ Office, and the Negotiations I had with you  
 “ and others, gave me Occasion to make this Es-  
 “ say (25; and there I found, that external Pomp  
 “ can’t give Weight and Conviction to erroneous  
 “ Doctrine and false Transactions (26). It has  
 “ been discovered, that your Constitution opposes  
 “ Scripture, and strikes at the Rights of Sove-  
 “ reigns (27). Let you and the other Guardians  
 “ lay aside Prejudices and deny it if they can. In  
 “ the mean time that a thousand Protestations of  
 “ Love and Fidelity were made to the Sovereign,  
 “ they intended a Process with him at *Wetzlar*,  
 “ and the Army of a neighbouring Prince was in-  
 “ vited to take their Quarters in this Country  
 “ (28); their other innumerable Fallacies I pass  
 “ over (29). And should they who are in an in-  
 “ dissoluble Connexion with you do any thing  
 “ without your Privity? It can’t be believed;  
 “ but this I am sure of, the Evil intended against  
 “ *Budingen* has fallen on their own Heads (30).  
 “ Your Renunciation is of no Consequence, if the  
 “ Inhabitants don’t renounce you; they still re-  
 “ main *Herrnbuters*, i. e. a Sect that has no Title  
 “ to Toleration. My Sovereign has sent fresh  
 “ Orders not to recede in the least from the Edict,

(24) See Note, 13, 17, 18.

(25) and (26) This we have already proved.

(27) See Count *Zinzendorf*’s Statutes, Sect. 16---33.

(28) They addressed themselves at *Wetzlar*, as soon as they found that the Sovereign was in good earnest for putting a Superintendent at their Head.

(29) By demanding the Loan so soon they only wanted to cramp *Budingen*, and force him to agree with their Views.

(30) All Count *Zinzendorf*’s Devices to hurt the Sovereign have had a quite contrary Effect.

“ therefore



“ therefore I cannot accept of your Offer. It is  
 “ true, *Budingen* by it loses the Donation of your  
 “ fine House, many wealthy, and possibly all the  
 “ Inhabitants of *Herrnbaag*, and at last the Place  
 “ itself. But this is the Loss of a thing of which  
 “ he never had due Possession, and of a sort of  
 “ Inhabitants who came in Sheep’s Cloathing with  
 “ the Inclination of Wolves (31). This Ferocity  
 “ lurks under the General-Deaconry, and other  
 “ Inventions. But now we are upon our Guard,  
 “ and put our Trust in God. His Direction  
 “ can send *Budingen* many or few Evils (32).  
 “ Such is the Lenity of the Edict, that three  
 “ Years longer are allowed them, in which Inter-  
 “ val they must justify themselves, and their  
 “ Failure will be *Budingen’s* Triumph. People  
 “ that will come and live here must be first ex-  
 “ amined, and you will do well to recommend  
 “ some, if you knew any. They will find that  
 “ the Intention to clear and repeople *Herrnbaag*,  
 “ quadrates entirely with the Rules of Religion  
 “ and the Welfare of the Country, &c. (33).”

Count *Zinzendorf* answered :

“ When you, as I wish, shall come to stand at

(31) This hard Expression is yet very true. Who at their first Reception could imagine that they wanted to set up a fourth Religion? That Count *Zinzendorf* should have the Intention to make the mortgaged Lands his Property? That they would establish a College here which should have the Management over so many dispersed Colonies? About which Article Count *Zinzendorf* writes the 20th of *January* 1747, when he was about bringing Mr. *Beaming’s* Administration over to his Side :

“ I thought proper to remove him from the particular Ma-  
 “ nagement of these Farms, but to retain him as a Man of  
 “ Abilities, under the Title of a *Counsellor* ; and if the Con-  
 “ cerns of the Lands purchased in *Pennsylvania*, *Georgia*, *Ca-*  
 “ *rolina*, and *Maryland*, and others given to me and my Heirs,  
 “ by a new Act of Parliament made in favour of our Church.”

(32) No bad Consequences had as yet been seen.

(33) *Budingen* published the Edict for their Emigration as the least of two Evils.



“ the Right-hand of our Saviour, and see me,  
 “ with the most chearful Confidence, appear  
 “ against those who have cheated, who have de-  
 “ spised my Labour, and calumniated me, you  
 “ will be confounded at the Fables and Nonsense  
 “ that you have written to me (34). You will see  
 “ that no *Herrnbauer* Community has been at  
 “ *Haag*, and that this Town has not been ruined  
 “ by following, but by not following me.

“ I shall then have forgot the Benefactions I  
 “ have done to the House of *Ysenburgh*, and  
 “ others which, through their own Fault, I could  
 “ not do them ; but he who knows me, and who  
 “ hates the horrid Ingratitude of Man, knows  
 “ and will manifest them (35). You have no  
 “ Occasion to write me so much of *Herrnbaag*. I  
 “ shall not mind it if the Place is well peopled or  
 “ not (36). That I never approved its Constitu-  
 “ tion every body knows that has had to do with  
 “ it, and especially Mr. *Brauer* (37); but it is in-  
 “ decent to make a Jest of Contracts.

“ Mr. *Damnitz's* Story I send by this Post. I  
 “ never heard nor could imagine such Thoughts  
 “ had been in Man (38). But Day and Night  
 “ have I watched for *Budingen's* Prosperity (39).

“ I am no longer to be deceived by him : I  
 “ know him now, and however he may flatter  
 “ himself, if he likes it, here my private Cor-  
 “ respondence with him shall end (40).”

(34) Here the style is suddenly altered.

(35) Count *Zinzendorf* must think all his Benefactions over-  
 paid, if he recollects what he wrote to Mr. *Bulfinger*, Sect. 21,  
 Note 1.

(36) His Letter to Mr. *Reich* proves how far he was here  
 in Earnest.

(37) See the End of Sect. 7.

(38) This was their addressing themselves to *Wetzlar*.

(39) The contrary of this has been often proved.

(40) Count *Zinzendorf* knew him well enough, but he al-  
 ways hoped to bring about a Change in Mr. *Brauer's* Mind.

The



The following Answer shut up this Correspondence.

“ I am sorry that you give the Name of Fables  
 “ to what I wrote to you ; but this teaches me  
 “ still more of your way of thinking. This I  
 “ recommend to your Conscience ; mine dictates  
 “ to me that I have written nothing but the  
 “ Truth : I further wish that the Lord may illu-  
 “ minate you with his holy Truth, that you may  
 “ joyfully appear before his Tribunal. I know  
 “ I must appear there and tremble, convinced that  
 “ in me is no good. But my Confidence in the  
 “ Merits of Christ is unshaken ; I rejoice in them :  
 “ But as to the Proceedings against the *Herrnbuters*  
 “ there, I am sure they will not turn to my Con-  
 “ fusion.—I can’t tax myself with Ingratitude. I  
 “ never desired any thing of you in ecclesiastical  
 “ or civil Matters, nor received any ; once indeed  
 “ I dined with you at your Invitation, and thank  
 “ God that he has given me Power to refuse your  
 “ Gifts and Offers, which you were for pressing  
 “ on me and others.”

Count *Zinzendorf* now wrote to Mr. *Reich*.

“ I have had a long and sincere Correspondence  
 “ with Mr. *Brauer*. This has now seen its Period,  
 “ and by his own Direction. I am to signify my  
 “ Thoughts to another Member of the Council,  
 “ though at first little inclined to it. Yet I could  
 “ have wished still to believe Mr. *Brauer* to be  
 “ the Man whom I always (except till the Letter  
 “ before his last, notwithstanding so many cross  
 “ Incidents) used with Pleasure to commend.  
 “ You will, in the annexed Letter, see several  
 “ Novelties, all very odd, and not to be passed  
 “ over in Silence (41).

“ He mentions Presents that had been offered to

(41) This he calls so because Mr. *Brauer* had not written the Letter himself.



“ him, and I can’t deny but that I would have  
 “ made him some. The first was a Watch, and  
 “ it pleasing me, and according to my Humour  
 “ of giving Things that I like (for I have no such  
 “ Things, and will have none) to him that is next  
 “ to me, and he was the Person (42.) The other  
 “ Present was a Set of *English* Paper Hangings;  
 “ but he refused both, and with Seriousness.

“ He had done well to accept both, his Cha-  
 “ racter would not have suffered. For, 1. I had  
 “ nothing to solicit from *Budingen*, but they  
 “ wanted several things of me (43). 2. To refuse  
 “ such Trifles is no Proof that a Man is above  
 “ Corruption; and some malignant People will  
 “ take it as if the Temptation was too slender.

“ If the late Counsellor *N.* of whom so much  
 “ has been said, was corrupted in the Way that I  
 “ tempted Mr. *Brauer*, I believe him innocent be-  
 “ fore God and Man. But this is not my Busi-  
 “ ness, for Reasons to be mentioned hereafter.

“ The other Error in Mr. *Brauer*’s Letter is,  
 “ that he calls *Herrnbaag*, which I had destined  
 “ and bought for the Community of the Reformed  
 “ Brethren, and of whom Mr. *Meyerhoff* has made  
 “ an Episcopal *Moravian* Church of *Herrnbut*  
 “ (45); at a time wherein even the greatest Enemy

(42) See Sect. 15.

(43) This would be a hard Matter to prove.

(44) The *Herrnbuters* have tempted this Man more than in one Way, Sect. 15. And *Wenceslaus Neisser* must remember, that he said to Mr. *Brauer*, who was to decide a Cause, they would not mind 13000 Guilders to get the better of their Adversary.

(45) Count *Zinzendorf* has not bought the Ground. The new Comers have done this; and one *Hofer* amongst them has paid the Money, and all what is in the Contracts about the Episcopal Church cometh from themselves. And Mr. *Brauer* had Reason to call the *Herrnbagers* *Herrnbuters*. Count *Zinzendorf* gave them the same Appellation, 15th January 1741, Sect. 19.

“ within



“ within a hundred Miles, did not hesitate to own,  
 “ that *Herrnbaag*, by its constant Moderation and  
 “ pure Attachment to Lutheranism, was a Model  
 “ for all Sects, amidst all Vicissitudes still the  
 “ same, and by its Example has supported a thou-  
 “ sand wavering Lutherans (46). The most  
 “ heart-felt Affliction to *Herrnbut* is, that so many  
 “ People in *Prussia* and *Uffenburg* have been seduced  
 “ to depart from the Principles, and are gone over  
 “ to the Episcopal Church of the *Unitas*; and this  
 “ prudent and faithful Plan Mr. *Brauer* never has  
 “ seen or enquired into, and what the Director of  
 “ the Evangelic Body, *Anno* 1748 and 1749, calls  
 “ a Model of the Régulation of the Evangelic  
 “ Brethren, Mr. *Brauer* calls a Nest of Schisma-  
 “ tics (47). Such flagrant Partiality disturb the  
 “ good Opinion I had retained, and make me fear  
 “ that Mr. *Brauer* is equally filled with Anger and  
 “ Prejudice; therefore we can’t agree together  
 “ (48). The first printed Edict shews, that he  
 “ put no Confidence in me, and cannot therefore  
 “ be the Effect of my last Letter. The second  
 “ Edict, and the Insults committed against two  
 “ Churches, whose Patroness is my Spouse, and  
 “ which were committed before her Face, proves  
 “ that to spare us is not in his Intention (49). No-  
 “ thing therefore remains for me to do, but to  
 “ love this declared Enemy very tenderly, as I  
 “ find that all my Remonstrances have no Effect  
 “ upon him, which I own amazes me. I from  
 “ my Soul wish him well; to say more would ex-  
 “ pose me to a Suspicion of Bribery, though to do  
 “ him all the good in my Power is indispensable.

(46) Many Divines in *Saxony* were of another Opinion.

(47) The Edict is no Reflexion upon other Colonies, and only relates to *Budingen*.

(48) Mr. *Brauer*’s Letters shew the contrary of this.

(49) See both Edicts. Sect. 37.



“ And as I see by his Confession that he is not of  
 “ my Religion, nor know wherein he seeks his  
 “ temporal and eternal Wealth, I can do no more  
 “ than earnestly to recommend him to the Care  
 “ and Labour of my only beloved Lord, in my  
 “ Name, which if it is no good will do no Da-  
 “ mage ; and I’ll forget that I ever negotiated,  
 “ with him (50). But I now address myself to  
 “ that Person whom he himself indicated to me,  
 “ though his Letters deserve no Reliance, yet I  
 “ am not to trouble you. I’ll rest in these Re-  
 “ monstrances, to be used as you may think fit ;  
 “ I don’t require any Answer to them, as I shall  
 “ not be much disposed to prosecute the Debate.

“ It is no Wonder if I understood the Affairs of  
 “ *Herrnbut* better than at *Budingen* ; for this they  
 “ should allow me, as I never pretended to know  
 “ their Affairs better than they. I’ll tell you  
 “ therefore my Ideas of *Herrnbaag*, which is said  
 “ to be a *Herrnbut* System. *Herrnbaag* has two  
 “ Faces, viz. what the Saviour has done there,  
 “ and what Men have added thereto. In regard  
 “ to the first and internal way of Grace, this Place,  
 “ one of the happiest Communities of the Bre-  
 “ thren, has brought up Thousands of Children  
 “ to the Lord. Of this I always shall retain a  
 “ respectful Remembrance, amidst any Excep-  
 “ tions to their Oeconomy. Of this Place, with-  
 “ out any Exaggeration it could be said, *This is*  
 “ *no other than the Temple of the Lord, and his*  
 “ *Candlestick is here* (51). But now of the Position  
 “ of this *Candlestick* how Men have placed it. The  
 “ *Herrnbaager* Regulation has always been like  
 “ other anomalous Societies, that made use of my

(50) Mr. Brauer is no further his Enemy than he does not approve of his System.

(51) There may be innocent People amongst them, but this does not justify them in general.



“ Name and managed their Affairs without me,  
 “ and the like fate has overtaken them all. So little  
 “ did I like this Regulation, that during eight Years  
 “ I waited a Reformation, when some Months  
 “ since I left the Place (52). At last, 1746, I found  
 “ myself under a necessity to return, *Meerboltz*  
 “ not liking me at *Marienborn*, and from the Cir-  
 “ cumstances that the Collection for building a  
 “ Town-Hall had not been paid, I, as usual,  
 “ became the Sufferer, *i. e.* that I was obliged to  
 “ take the Debts upon me; the Love for the late  
 “ Count, the Hopes I had to see the Regulations  
 “ there settled under good Conditions, reconciled  
 “ me to live there. I found the Place in such a  
 “ Confusion that nobody knew the Master from  
 “ the Servant. This made me defer my Journey  
 “ to *Holland* and *England* till 1747, in the Month of  
 “ *Jan.* my stay failing of the End proposed, after  
 “ some Months I left *Herrnbaag* again.

“ Therefore I can have nothing to plead a-  
 “ gainst the Interruption of that System, nor as  
 “ a *Man*, nor as a *Christian*, nor as a *Preacher*.  
 “ As a *Man* I entirely dissent from it, the sooner an  
 “ Absurdity ceases the better! As a *Christian* I have  
 “ nothing to say, for there I am a suffering Mem-  
 “ ber. They have publicly mixed me in this  
 “ Affair without asking or hearing me, they have  
 “ accused and condemned me (53). Jesus answered  
 “ nothing to it nor I neither. I shall therefore not  
 “ appear here as Advocate for the Church, and if  
 “ *Budingen* don't want me I'll meddle with nothing.  
 “ And let the Demand of the Treasury of the *Uni-*  
 “ *tas Fratrum* upon *Budingen*, in regard to the pub-  
 “ and private Damages, be answered; I am far  
 “ from raising any Contention about my House,  
 “ (54) in so important an Enterprize. Nor the *Di-*

(52) Section 37. Note 44.

(53) The Public may judge of this from other Particulars.

(54) The Laws of the Empire prescribe no such Thing.



“ *reſtorium Unitatis* of the evangetic Body, as uſual  
 “ in ſuch Caſes (55) nor the Clergy of the Coun-  
 “ ty itſelf, have not been conſulted (56), and the  
 “ Teſtimonial of *Budingen* ſufficiently ſhews they  
 “ had not a right Idea of the Thing, or that the  
 “ building Contract was built upon Sand, if not  
 “ with a view to undermine *Herrnbaag* (57).

“ They at *Tubingen* ſhewed a deficiency in Judg-  
 “ ment in laying their Report before the Duke  
 “ of *Wurtemberg*, and expoſing me in a virulent  
 “ Paſquinade. Where was the neceſſity of their  
 “ labouring to demonſtrate to a Man of the late Mr.  
 “ *Bulſinger*’s Penetration, that their Opinion and  
 “ the *Wetteravian* Contract were two different  
 “ Things.

“ For they had long before, to Mr. *Bulſinger*’s Diſ-  
 “ pleaſure, conſidered two contrary Things at  
 “ once. We would have found a Remedy, but  
 “ the *Tubingers* turned the deaf Ear to it.

“ If the Sovereign had been inclined to make  
 “ an accurate Regulation for *Herrnbaag*, or at leaſt  
 “ Appearance ſhould have been ſaved; you ſhould  
 “ have addreſſed yourſelf to the *Unitas Fratrum* in  
 “ *Holland* or *England* or *Brandenburg*; eſpecially the  
 “ Hierarchy of the Brethren in *America* ſhould  
 “ have been applied to. Then there would have  
 “ been ſufficient difference between *Herrnbut* and  
 “ *Haag*, and if the Sovereign intended to keep  
 “ the Contract, the ſame could have been con-  
 “ cluded according to the Laws of the Empire, as  
 “ an Affair of this Nature had been thoroughly  
 “ diſcuſſed in the Diet, at the Requiſition of a  
 “ Prince, their expedient might have been the

(55) Here it appears that they pretend to have at leaſt part  
 of the Sovereignty.

(56) The Sovereign, and not Count *Zinzendorf*, could order a  
 College to inquire into the Matter.

(57) They themſelves have done this by not performing  
 what they had promiſed.

“ Pattern.



“ Pattern, &c. Now after a Succession of fifty Year,  
 “ which but once had been interrupted, to appoint  
 “ the chief Court-Divine as President to the re-  
 “ formed Hierarchy; whom I on that Occasion  
 “ introduced in his Place, and did then recom-  
 “ mend to him the Reformation of *Herrnbaag* as  
 “ Part of his Duty: I absolutely refusing not to  
 “ meddle with it myself in these Circumstances.  
 “ My Services in this Affair were only by Com-  
 “ mission of *Budingen*, whereby I thought to bring  
 “ the Community to the Intentions of their So-  
 “ vereign, but I totally dropt that Matter upon  
 “ the Community’s telling the Count they did  
 “ not like my Intervention (58).

“ That Count *Zinzendorf* which is mention’d in  
 “ the Edict, certainly is a Phantom about which  
 “ every body talks without having seen it. *I don’t*  
 “ *know him, who yet knows me, and I know him.*

“ The Ecclesiastical Directory was the product  
 “ of a Faction against me, of which the Members  
 “ of the Community knew nothing. I according  
 “ to Custom despised it, but still administred, and  
 “ my only Son and two sincere Friends, have not  
 “ absented themselves for some Years from a fervent  
 “ concern for the Souls of their Brethren, and I did  
 “ not withdraw them till I saw the Opposition to-  
 “ tally frustrated and the Souls in a safe State. Then,  
 “ and with a safe Conscience, I gave this System  
 “ over to its Fate. Hereby it must be observ’d,  
 “ that *Herrnbaag* never had been admonished, but  
 “ entirely over-looked by the Sovereign (59), so  
 “ that it has a very ill Grace, that as soon as  
 “ that Place became purified, after it had laid  
 “ down every thing at Jesus’ Feet, and after the

(58) His Letters shew this best.

(59) Count *Zinzendorf* had forgot, or would not know what  
 was written to him, Jan. 19, 1748.

“ The Sovereign would act against his Duty permitting the  
 “ System to take Root after being found dangerous,

“ Seducers



“ Seducers had been remov’d, the potent Hand of  
 “ Power should be laid on it (60). For these  
 “ *Herrnbaagers* which become Emigrants are every  
 “ where an honour to Jesus; whilst part of the  
 “ Inhabitants to my grief and shame have been ap-  
 “ plauded and encouraged. He therefore who has  
 “ caused these Things and boasts not only in his  
 “ Obedience, but also in his Counsels, must be  
 “ ashamed at the last Day.

“ I. That he had chosen the wrong Man for  
 “ his Object, who absolutely has been wronged  
 “ in all that has been given out of his sayings and  
 “ doings in a public Character (61).

“ II. The second Sin of our Antagonists is, and  
 “ remains, that they call the *Herrnbaagers*, *Herrn-*  
 “ *buters* (62). What Offence has an Evangelic  
 “ *Lutheran* Community given? That you term it a  
 “ Crowd which openly consists of reformed Men-  
 “ nonists, and other Dissenters from *Lutheranism*,  
 “ (63) which the Sovereign has received and made  
 “ an Episcopal Church, and all this without the  
 “ Knowledge of *Herrnbut*, as the parochial Church,  
 “ or consulting its lawful Spouse, the Director of  
 “ this Church of the Brethren.

“ III. It is against all Equity of human Actions,  
 “ that the Bishop who has been forced away, shall  
 “ answer for the Cabals against the lawful Bishop  
 “ of the *Unitas Fratrum*, which was done at the  
 “ Instigation of Mr. *Brauer*’s Predecessor (64).

“ IV. I don’t think it worth while to reflect up-  
 “ on the Prerogative of making a Community re-  
 “ nounce their Governors, whom the Sovereign had  
 “ confirmed, or to make them quit the Country (65).

(60) *Budingen* as Sovereign knew nothing of this Reformation-

(61) He should have specified when he had been wronged.

(62) See Note 45. (63) Section 37.

(64) The Regency knew nothing of them.

(65) *Budingen* has but one Sovereign, and the Guardians  
 have never been confirmed.



“ V. I am treated as an Incendiary, *Budingen* imagines me full of mischievous Designs against him; not reflecting on the Injustice using a Child of Peace as a Disturber (66).

“ VI. It is to the Disadvantage of the illustrious Family, that not one amicable Advance is made; on the contrary, the Breach widens, the Sore rankles by this Pertinacity of being in the right without Foundation (67).

“ I cannot say after Mr. *Brauer*, that I tremble for the Tribunal of God. I put my Hands in his Side, if my Heart trembles 'tis for him, *Psal* 119. as the Child full of Spirit, *Luke* 1. I know that my Saviour liveth! I know in whom I believe. Let my Antagonists bandy about my Name.—I remain as I am—The Creator of all Things, the crucified Jesus is the Truth himself which I'll maintain till he cometh, be he who he will that formeth other Sys-

(66) Count *Zinzendorf* is not so mild temper'd. When he sent some Writings to *Budingen* about the reformed. *Jan.* 24. 1747, and was afraid that the same would be communicated to others; he said,

“ This at some Courts is a most dangerous piece of Work; I pray that you wont send these Writings to *Frankfort*, or any where else, I should not fail to resent it”

(67) It would certainly have been for *Budingen's* Advantage to have acted otherwise with them. Count *Zinzendorf* himself declareth in the Postscript to his Letter to Counsellor *Reich*, *Nov.* 12, 1750.

“ He should be always at the Sovereign's Service to promote his Good, and to avert Evil from him; and this the rather, as he believed that these Proceedings came from the Enemies of *Budingen*, to make him lose a flourishing Place, the readiest way to which was by bringing into Suspicion such Persons who were staunch, and not barren Friends, to the Sovereign, so that they afterwards could fish in troubled Waters.—That he not yet had alter'd his good Will towards *Budingen*, his Hand should not be upon him, and he would with the help of the Lord redress and improve every thing if *Budingen* would believe him.

“ tems.



“ tems. I’ll not part Christ. All theological  
 “ Truths remain from his Wounds. Of modern  
 “ Christianity I know nothing, and will know no-  
 “ thing, Jesus is the base of my Ideas and the  
 “ light of my Paths (68).

The following Answer terminated this Correspondence.

“ I answer you, as a Point of Civility. You  
 “ can’t expect me to judge about your Correspondence with Mr. *Brauer*, as I am not able to see into your own Judgment. He had his Reasons for refusing the Presents. I also find no Error in calling the *Herrnbaagers*, *Herrnbuters*. A dispute about Words is endless. Was not *Budingen* satisfied that the Inhabitants of *Herrnbaag* were not to be suffer’d, as maintaining a System opposite to due Subordination. Every thing has been maturely examined, and *Budingen* injur’d no other State of the Empire by his Decision. I find Mr. *Brauer* quite void of Anger or Prejudice. All his Advice in this Affair, squares with the soundest Reason, and it has been tempered with exceeding Lenity. We believe to have known enough of the Affairs at *Herrnbaag*, to justify our Proceedings. The *Candle* so often lost grew dim, that we could not think it was of God, and the Place where it was put has quite melted it. I don’t find that you have been condemn’d without a hearing. My Sovereign has made no arbitrary Decision, but has publish’d an Edict, for which he had abundant Reasons, and such as would be sufficient to annul a Contract, without applying to the Director of the *Unitas* or the Clergy. I know nothing about the Demands of *Herrnbaag* upon our Treasury, only that it has discharged your Loan. The

(68) The wicked Difference betwixt the Mouth and Heart is best known to God.

“ Story



“ Story about the two Opinions of *Budingen* can-  
 “ not give a Law to the Sovereign, and I reckon  
 “ it an Honour for *Budingen* that your Council has  
 “ been rejected about the Regulation of *Herrn-*  
 “ *baag*. I wonder that the Inhabitants of *Herrn-*  
 “ *baag* refuse to renounce a Phantom, if that  
 “ Count *Zinzendorf*, whose mention is made in the  
 “ Edicts, be a Phantom. The Records tell me  
 “ that *Budingen* often has admonish’d *Herrn-*  
 “ *baag* by disapproving their Conduct. It is now  
 “ too late to say, that at the Time of the Edict,  
 “ *Herrnbaag* had been just purified. By whom has  
 “ this been done? It was the peculiar Right of  
 “ the Sovereign, who intended to appoint a proper  
 “ Person, how violently this was opposed. You  
 “ know therefore a further Purification became  
 “ necessary.

I. “ This Resolution of the Sovereign was  
 “ founded upon such Arguments that will stand  
 “ the Test. For here the Records prove the Fact,  
 “ and the Omniscient knows that the Object was  
 “ not the wrong Person. The Loans had no In-  
 “ fluence in the Edict, they only have open’d the  
 “ Eyes of *Budingen* to see further into several Par-  
 “ ticulars.

II. “ The Sin of calling the *Herrnbaagers* *Herrn-*  
 “ *buters*, I believe is soon forgiven, else the latter  
 “ had committed a capital Crime when they pre-  
 “ tended to be *Lutherans*; being Dissenters from  
 “ them. I can find no Record that the Sovereign  
 “ had made an Episcopal Church of them, but I  
 “ find many, that they have assumed a Right to  
 “ model their Church according to their Humour.

III. “ This I do not at all understand, so  
 “ wave it.

IV. “ The Sovereign could not suffer that  
 “ the Guardians whom he had not confirm’d,  
 “ should



“ should exercise his Rights, and not permit his  
“ Officers to inspect their System. . .

V. “ *Budingen* only concludes of the future by  
“ the past, and if Facts happen to fall out other-  
“ wise, is not chargeable.

VI. *Budingen* would act against his own Interest  
“ to pursue it against his own Conscience, he would  
“ be in the wrong, where he is in the Right. But  
“ in the Right he infallibly is whilst trusting in God  
“ and his Blessing, and discountenancing all Over-  
“ tures which do not proceed from Sincerity.  
“ How far Mr. *Brauer* trembles before God’s Tri-  
“ bunal, I know not, but I see in his Letter that  
“ he does it as a Sinner, who rejoices in the Jus-  
“ tification of Christ. Such a Joy is founded in  
“ Scripture. Oh that Mankind had remained in  
“ the same : What Schisms, what Feuds, what De-  
“ partures from God would have been prevented.”



A  
TRUE and AUTHENTIC  
ACCOUNT  
OF  
*ANDREW FREY;*

CONTAINING

The Occasion of his coming among the HERRN-  
HUTERS OF MORAVIANS, his Observations on  
their Conferences, Casting Lots, Marriages, Festi-  
vals, Merriments, Celebrations of Birth-Days, Im-  
pious Doctrines, and Fantastical Practices; Abuse  
of Charitable Contributions, Linnen Images, Osten-  
tationous Profuseness, and Rancour against any who  
in the least differ from them; and the Reasons  
for which he left them; together with the Mo-  
tive for publishing this Account.

*Faithfully translated from the GERMAN.*

---

----- Unitate in illa  
*Sæpe agunt sævi truculenta mente tyranni  
 Sæpe latro, luscoque verax et fœdus adulter,  
 Et simulatus amor, fallaxque modestiâ vultus,  
 Quæ tegit innumeras sub orilla vellere fraudes* Buen.

---

L O N D O N,

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[ Price One Shilling. ]







THE  
NARRATIVE  
OF  
ANDREW FREY, &c.

THE following Narrative contains the Occasion and Motive of my becoming a Member of the Society of *Herrnbuters*, my Voyage from *Pensilvania* to *Germany*, the State in which I there found the Society of *Herrnbuters*, and the Reasons of my leaving them. Having in my Return hither intimated to some Persons of Integrity what moved me to depart from the Community, they told me, that upon my Return to *Pensilvania*, my Conscience would hardly let me be at Peace, if I did not expose the State in which I found it. They who told me so, were almost as well acquainted with the Nature of the Society as myself, and saw it not without a sensible Concern. And upon my arrival in *Philadelphia*, I have been further intreated and urged by both *Germans* and *English*, to do the like; that is, to make a public Declaration of what I saw with my own Eyes, and heard with my own Ears. But hearing that some Things



had already appeared in print against this Community, I left the matter to the Lord, and gave myself no further Concern about it; except when any Questions were put to me, I spoke the plain real Truth, according to my Conscience. But the Brotherhood at \* *Bethlehem* told the People that all I said of the † Community was a heap of Lies, I speaking out of mere Resentment and Malevolence, and that because *Joseph Muller* had married *William Frey's* Daughter, which never so much as once came into my Thoughts; and as if that was not enough, a Man † in high Esteem among them has given out that I myself should say to him; "Had the Community made me a Bishop, "I should have gladly staid with them;" another Falsity coined to support their Cause, (for that they don't stick at a convenient Lie is what I know full well.) As to myself I could freely have overlook'd it without writing a single Letter on such a foul Subject, had they not gone about to wash their filthy Hands and asperse me with a Letter from *Joseph Muller* in *Germany*, to his Wife's Parents in *Pensilvania*; wherein he loads me with Scandal, as behaving myself in an unbecoming manner amongst them; and because they encourage the People with telling them, that when *Joseph Muller* comes over I shall be set out in my proper Colours; but his coming is uncertain. Therefore in regard to my Conscience I could not omit publishing *Joseph Muller's* Letter, with my Commentary on it, leaving every one to

\* A place in *Pensilvania* built by the *Herrnhuters*, and where they have set up a Society.

† Whoever speaks Truth of the *Herrnhuters* will be branded by them as a Liar.

† *Henry Antes* at *Germantown*, who embracing *Herrnhutism*, is a leading Man among them, because he took all upon trust, without proof or examination.

judge



judge according to his Knowledge; and withal heartily wishing that none would be offended or triumph at it; but rather first examine themselves whether the tenour of their Lives be agreeable to an imitation of Christ before God who judges Men according to the most intimate Secrets of their Hearts.

*Andrew Frey.*

*Copy of a LETTER from Joseph Muller\*, to William Frey.*

*Dear and tenderly beloved Parents,*

“ WE often salute and kiss you from the  
 “ Side-hole, and from the Community of  
 “ the Lamb, which he has purchased with his  
 “ Blood. How blessed are we! we rest in his Side;  
 “ the Side-hole and the Lamb-kin fill the exult-  
 “ ing Heart with Flame; and that is all which  
 “ we wish and can wish you, that you and our  
 “ dear Relations may from the Womb be brought  
 “ into the little Side-hole, and there enjoy all  
 “ the Felicity which the Lamb can impart to a  
 “ justified Sinner. I thought to have been with  
 “ you this Summer, but it has proved otherwise;  
 “ possibly I may come in 1748, if nothing in-  
 “ tervenes. That I earnestly long soon to see  
 “ you I cannot deny; but to go away in such  
 “ a manner as *Andrew* is gone, is what I will  
 “ never do whilst I have Breath, he being gone  
 “ in great Confusion: Had strove continually to  
 “ the utmost to conceal that Wickedness which  
 “ had first shewed itself at *New-York*, 'till at  
 “ last it broke from him as a Stream which had

\* *Joseph Muller* was first a Baptist, but was drawn over by Count *Zinzendorf*.



“ been damned so, that during his four Years stay  
 “ here, without the least good, he gave himself  
 “ up to such a wicked Course of Life that I  
 “ shudder at the Thoughts of it. I’ll give you  
 “ one Instance from which you may judge how  
 “ it stands with him. He once spoke to me these  
 “ very Words. *Since the times of the Apostles there*  
 “ *has not been in the World so profane a Sect as the*  
 “ *Community* \*. *In every respect they are of a piece*  
 “ *with the Regenerate in Oly* †. I hope you have so  
 “ far experienced the contrary in your Hearts, that  
 “ it is needless for me to prove the horrible Falsity  
 “ of such Words. It is now a Twelvemonth since  
 “ he first shewed an Inclination to leave it, which  
 “ for his sake filled my Heart with Grief, but  
 “ that not mending the matter, I said to him:  
 “ *Andrew*, there is one thing which on your Ac-  
 “ count goes very near my Heart, and it is not  
 “ your leaving us: he asked what it was then?  
 “ I answered, it is that after being four Years a-  
 “ mong the Community, you still know nothing  
 “ of it. At this, turning up his Nose, he said, he  
 “ knew them better than myself. No, returned I,  
 “ it is impossible you should leave them if you  
 “ knew them. At length I persuaded him to go to  
 “ *Herrnhag* with me, upon which for a while he  
 “ carried himself something better, and being pro-  
 “ mised that he should be one of the next Journey  
 “ to *Pensilvania*, it made him tolerably easy, and  
 “ regular. At last hearing that the Journey was  
 “ put off, so that there was room to conclude it  
 “ would not be this Year, he threw aside the  
 “ Mask and resolved immediately to depart; yet  
 “ was he kindly furnished with a Passport and

\* And that is nothing but the Truth, especially of the Ring-  
 leaders, the Teachers, the Deacons, Labourers and Elders.

† A Sect in *Pensilvania*.



\* Money; further, Brother *Leavis*, unwilling that  
 " he should go alone, (being in years and weak)  
 " sent a Brother along with him to attend on him  
 " to the end of his Journey; but he would ac-  
 " cept of no such Thing, he would travel by  
 " himself, and accordingly on the 5th of *May* he  
 " set out from hence. Many of us are con-  
 " cerned for *Andrew*. I am ready to believe  
 " that he has been treated by some of the  
 " Brethren as a *Merry-Andrew* \* should be treat-  
 " ed; at which afterwards they were displeased.  
 " They knew no better how to deal with an old  
 " *Pensilvanian-Saint*; they were ignorant that  
 " by often beating an old Head so stuffed with  
 " *Devotion*, and *Self-denial* †, it falls to Pieces.  
 " I am sorry that I must send you such an Ac-  
 " count of this *Merry-Andrew*; yet is the Infor-  
 " mation rather too short for a Warning that you  
 " may know to behave towards *Andrew*: he ha-  
 " ving said to his trusty Brethren, one of whom  
 " by name *Sieberberg*, has been expelled the Com-  
 " munity for his Immorality and Refractoriness,  
 " that whenever he set Foot in *Pensilvania*, *Wil-*  
 " *liam Frey* should not be long in *Betlehem*, but  
 " he would have him back to live upon his Land;  
 " and not only you, but also many more he pro-  
 " mises himself to Alienate from the Community.  
 " But if your Hearts through the Blood of Grace  
 " have experienced what I have, he is like to  
 " come short of his aim. He imagines he can  
 " over-reach you, and deal with you as formerly;  
 " when he was accounted a little God; but now  
 " you'll make a jest of him, being able to give him  
 " as good as he sends; for *Andrew* is no late Ac-

\* A Sample of *Joseph Muller's* Talent for Ridicule.

† The *Herrnhuters* etc. Enemies to Devotion and Self-de-  
 nial.



acquaintance of yours, and if *Andrew* will be  
 “ for going on in his prating, tell him to for-  
 “ bear till I make one of the Company. When  
 “ he says any thing, I’ll be his Interpreter, for  
 “ he actually does not understand what he says to  
 “ you. Herewith we recommend you to the little  
 “ bloody Side-hole; and ourselves to your affec-  
 “ tionate Thoughts, and remain, as in Duty  
 “ bound, your poor loving Child,

*Joseph Muller.*

“ Salute in our Names, all your Children and  
 “ Companions, Brother *Spangenberg*, *Henry An-*  
 “ *dersen*, *George Neufert*; and we heartily wish well  
 “ to Brother *Abram* and his Children, togo-  
 “ ther with the rest of the Brethren, Sisters and  
 “ Children.”

Examination of the grievous Complaint in  
 the above Letter of *Joseph Muller*, concern-  
 ing my Misbehaviour in *Germany*, and of  
 spending my Time in a continual Irregularity,  
 and the capital evil of his Complaint, that after  
 being so long in the Community, I could never  
 get any Knowledge of it, and that I took upon  
 me to say, that the Community was the wicked-  
 est Sect that ever appeared since the Time of the  
 Apostles.

I am under a Necessity of saying how and where-  
 fore I went among them, and how by the free  
 Grace of God, without the Intervention or Assist-  
 ance of Men I was awakened, called and brought  
 to Conversion. viz. The merciful Saviour im-  
 parted to me in some small measure the Light  
 and Strength of that precious Reconciliation  
 which he so painfully obtained for me, by his  
 Blood



Blood and Death on the Cross, and caused me to feel it powerfully in my Heart. In the meantime, I became acquainted with *Spangenberg*, soon after his first coming into this Country; and the Lord was nigh unto us by his Grace, and united us in Love, so that he often very cordially discoursed of the Mercy which the Saviour had acquired by his Death and Sufferings, likewise how gloriously the *Herrnbutisch* Community in *Germany* lived and increased in the Grace of Reconciliation, and how affectionately they loved one another in a childlike Temper and unblameable Life. And from the Love I bore him, I conceived a high Opinion of the Community by such Hearsays\*, being further persuaded that it ought to be so among God's Children. About that Time more *Herrnbuters* came into the Country, as *Andrew Eschenback* †, who also told us many fine things of the Community in all Points, especially of their Marriages and Education of Children: He was followed by *Anne Nitschmannin* ‡ and *Molterin* || and another, who behaved in a very amiable and affectionate manner. Thus we lived together in an entire Harmony, and wished that well-disposed Persons of all Parties would lay aside all grudges and cultivate entire Love and Confidence. Count *Zinzendorf* hearing of this our Desire that a general Love might prevail among Persons of all Parties; it was his Advice to us that we should set up Con-

\* Oh how many Souls in *Germany* are seduced by such Hearsays, where the false Apostles they send out, spread such Reports of this Sect that it is imagined to be the primitive apostolic Church.

† He has since renounced *Herrnbutism*.

‡ These are the Count's three Minions, Favourites, and as it were his Shadow, being continually together.

|| Of the noble Family of *Scidewitz*, and by the Community married to *Molter*, chief Labourer and Emissary.

ferences



ferences for the promotion of universal Love, and this was the origin of Conferences. In the third Conference, three Brothers were chosen out of fifty, as Presidents and Directors of the Conferences, and of these I happened to be one; and as I then believed in the Bible-Lots, I could not object against it; and I own Self-Love was something flattered to be placed in a Dignity, though I understood nothing of the Function. Till this Time § I was led like a stupid drunken Man.

But some high-minded People at *Oly* having taken upon them to erect a Community, and appoint themselves Labourers, began also to lay Impositions upon their Flocks and domineer over them, as if they were their Bond-slaves; but these were of a different Mind, and would not bow their Necks to such a galling Yoke; this was the Sin of Witchcraft, in not surrendering up themselves and their whole Substance without any Objection: now the Labourers having formerly been puffed up without Cause or Occasion, so had they now without any Grounds unmercifully cast out the other. As this was the first Instance I saw of their usurped Tyranny, it was the first Thing I took Offence at; I began to be upon my Guard, and could not give my Assent to every thing that was proposed.

In the mean Time, in my Absence, and without my Knowledge, I was chosen by fifty Votes, and the usual Lot, to be Elder over the unmarried Brethren. This Office was conferred upon me, and I was to remove to *Bethlehem*, for which I was as little inclined as I was fit, knowing that were I to act according to my Understanding and Conscience, we should be continually at Variance; and

§ This argues much Candour in the Author, that he does not conceal his own Failings.



to give up my Understanding and Conscience to their Method was what I determined not to do. Several of their Proposals having a Lamb-like Appearance, and I wanting sagacity to distinguish betwixt what proceeded from the real Spirit of the Lamb, and what from the Intrigues of Man, I was at a loss how to act, so as not to occasion fresh Disturbances, which might be detrimental to myself or others; I sunk into the most distressful Perplexity, lest I should sin against the Saviour's Interest, or be drawn in to be the Tool of Men, for I daily saw more and more things which displeased me. Perceiving that I could not be modelled to serve their turn, they let me know that I should go to *Germany*. This at first I disapproved of, and though I should have liked to have got a through insight into the Community; on one hand, I was taken with their Friendliness and their Doctrine of the Merits of Christ's Sufferings and Death\*; on the other hand, I could not be reconciled to the monstrous grossness and Extravagancy of their Imaginations. In this fluctuation of Mind, destitute of Council I applied myself in earnest Prayer to my God and Saviour, that by his Grace he would incline my Heart to what was Good in his Sight, and recommended my outward and inward Life to his Will. Then I determined to proceed with them, begging with

\* *Zinzendorf* and his Disciples practised in *Pennsylvania* the same Artifices which they had used in *Europe*; holding forth the Doctrine of Christ's Merits through his Death and Sufferings, as a Sheepskin under which they concealed the Wolf's Paws, and by this many Souls were deluded and perverted. The Holy Scriptures declare to us, that we are redeemed by the Sufferings and Death of Christ, and saved by Faith in him. But these profane People holding the Bible in the vilest Contempt, what certainty can there be of our most precious Faith? So far from it, that they drive Souls into Atheism.



Prayers and Supplications, that he would keep me from all the Devices of Man's Self-will, and that he would preserve me from being scandalized at any thing which by his Grace was done among these People; and so we set out from hence to *New-York*. *Christopher Baus* also travelled with us so far: it was twice put to the Lot whether he should go or no; and the Lot both times answered in the Affirmative. The Count at the Conference asked the whole Brotherhood whether they could give a good Testimony of him, and whether they held it convenient that he should go, to which they unanimously answered *yes*; and thus we took shipping, *Christopher Baus* being in company, who took with him whatever he would; some Brothers also went to accompany us. As they were going out of the large Ship into the smaller, (which went with us to carry them back) Brother *Lewis* † said that he did not at all like Brother *Baus*'s crossing the Sea with us, that he had much rather he would go back and send *Joseph Muller*; and that I should acquaint *Baus* of his dislike; *Baus* seemed stunned and without one word of answer, leaving his things in the Ship, he returned empty handed, upon which, he was again twice put to the Lot, and, as before, it again answered for his going; then for the first time I plainly perceived that in consulting the Saviour by Lot, whether it be *yes* or *no*, it is of no effect without the Count's Approbation\*. This I afterwards often experienced.

† i. e. Count *Zinzendorf*, his Christian Names being *Nicholas Lewis*.

\* What has been mentioned in our former *Interviews* of the Deceit of the *Zinzendorfs* Lots, is among other Testimonies now confirmed by the worthy *Andrew Frey*, and when necessary we can produce Numbers of credible Persons, who all agree in so many Accounts of the Lot-tricks as would fill a Volume.

Thus



Thus we proceeded on our Voyage, and in five Weeks reached *London*, a Fortnight after we came to *Amsterdam*, and at the End of three Weeks more arrived at *Herrndeik*, and wherever we came we found some awakened Souls. Afterwards we came to *Marienborn*, from whence, after a Stay of four Weeks, we proceeded into *Saxony* to *Hirschberg*, where we held Conferences during nine Days; from thence to *Herrnbut*, and so to *Silesia*, dividing our Time between travelling and daily Conferences, in order to settle Societies \* in all Parts. Here it was that I plainly saw the Industry of human Machinations, casting and rejecting Lots, and casting them again, and then again altering them; If the Lot said *Yes*, and the Count or some other eminent Labourer made any Objection, the Saviour's *Yes*, signified by the Lot, went for nothing, and *this was frequently the Case*†. In all Places, however, we found some newly awakened Souls, both high and low, sincerely disposed to follow the Things which pertained to their Salvation, that I was often filled with Joy to see the divine Grace calling and awakening People in many Places to a real Conversion, without respect either of Person or Religion; and indeed I saw and heard of many glorious Things, but there were others as bad; and although Grace power-

\* By Virtue of what Call, Licence, or Authority, does this Count *Zinzendorf* ramble over Countries, setting up Societies, and infecting all Places with his Locust-breed?

† When these Mockers of God and Religion go about to cast Lots, they say, *We'll consult the Saviour*; yet it is of no Weight with them, any further than it suits with their own Inclinations: it is no more than an impious Mockery, and in the mean Time the poor Souls who are not admitted to the Conferences, or to the Offices of Dignity, are made to have such high Ideas of the *Lots* as if Christ himself had been present and directed them,

fully



fully shewed itself in many of the Community, yet when I looked for real Conversion and Amendment, I found myself among a worldly-wise insidious Sect, as I had before seen in *Pensilvania*: As for myself, I endeavoured with all my Might to keep close to Grace, by which also I was strongly assisted; comparing what I saw and heard of this People, with the Doctrine, Life, and Example of Christ † and his Apostles, and praying with many Sighs that the Saviour would lead me into all Truth, according to his good Pleasure.

The other Brethren and Sisters which were come from *Pensilvania* having once a Love-feast, the Count told every one of them his Thoughts of them, and when he came to me, he said, ‘ Brother. ‘ *Andrew* has indeed an open Countenance, but ‘ mark me, there is something amiss in his ‘ Mind, which hinders him having any settled ‘ Quiet.’ It was so indeed, and how could it be otherwise? Hearing and seeing many Things which grieved me; in the mean Time I did as well as I could, and that was but indifferently, when, in the Spring of the Year 1746, the Count with his Family, and the chief of the pilgrim Community, went to *Holland*, to a Synod, and from thence to *England*, making it half a Year before they returned; and the Count’s Birth-day falling out in *May*, a Letter came from *Holland* to *Marienborn*, directing the Houses to be illuminated on that Day, which was accordingly done. They fetched Waggon full of Boughs, and with them covered

† This is the only right, true and unerring Test, to be directed effectually by the Life and Doctrine of Christ and his Apostles. Whoever will measure the Doctrine and Life of Count *Zinzendorf* and his Followers by this Standard, won’t be long in discovering them to be a crew of false Apostles and Seducers.



the whole Inside of the Count's Hall, which is an hundred feet long, and forty wide, and stiled *Bethlehem* ||, that it looked like an Arbour, and also hung up three brass Chandeliers, each of seven Candles. In it also are four Pillars which were hung full of Lights spirally disposed. Wooden Letters above two Feet long were made to form the Name of LUDWIG VON ZINZENDORF, and these being gilded with Gold, were fixed to the Wall amidst a Blaze of Lights. The Seats were covered with fine Linen set off with very slightly Ribbons. A Table also was made, representing the initial Letters \* of the Name of the Person who was the Subject of the Festival: there was a Cake as large as any Oven could be found to bake it, and Holes made in the Cake according to the Years of the Person's Age, every one having a Candle stuck into it, and one in the Middle; the Outside of the Court was adorned with Festoons and Foliage, and also with another representation of the Name, not less illuminated than that within; so that in the Hall and the Court, there was not less than a thousand Candles burning at once; and in the Castle every Window was full of Lights, so that at Night the whole Castle seemed on Fire. The Panegyrics which were composed

|| This Hall, now called *Bethlehem*, is at *Mutienborn*, and from a Stable which it lately was, the Count has turned it into a fine Hall. It is said to be the Scene of their Espousals, if so, the Alteration has nothing singular in it, being only from a Stable to a Hog-Stye.

\* The Table represented an L, indicating the Name of *Ludwig*, or *Lewis*: all the other Circumstances of this Festival here described, are absolutely true, without one Syllable of Falsity, and can be proved by many Eye-Witnesses of the whole Transaction; nay, there were much madder Doings than any taken Notice of here.

on



on this Occasion, were stuffed with such high-flown Praises, that I could not have imagined should belavished upon him who would admit of such Encomiums and Exaltations from Men, as happened at this Festival, and many Times afterwards. This was followed by singing of hundreds of People, and choice Music, as if at some Prince's Court, of which I had indeed heard something before, but never had seen, nor was it ever seen among them who belong to Christ, and *have crucified the Flesh with the Lusts and Affections thereof*; and this Jubilee came about no seldomer than eight Times in the Year, viz. for the Count, Countess, the young Count, the three young Countesses, *Anne Nisfchmannin*, and *John Langgut*, or *von Wartenville*, the Count's Son-in-Law. This was a Novelty to most, and Abundance of other People flocked thither to see this famous Spectacle, this Scene of Gluttony, Parade, and idolatrous Profuseness; an Account whereof being carried to *Frankfort* and other neighbouring Places, it afforded abundant Matter for Ridicule and Reproach, as it little agreed with the Doctrine of Christ, that says, *Let your Light so shine before Men that they may see your good Works, and glorify your Father who is in Heaven*; but here a Spirit of Drunkenness and Debauchery seemed to be broke loose among the Community. The young Folks began to grow wanton, laughing, sporting, jesting, leaping, throwing one another on the Floor, and struggling till they were quite spent and out of Breath, besides many filthy, gross Indecencies; once a Brother was drinking Tea in his Chamber, when in comes another, and lifting up his Leg, breaks Wind over the Brother's Tea-cup, so that a Brother and myself who were together in another Room heard it,



it, upon which I said †, such ranting Doings I never in my Life heard, not in a Guard-Room of Soldiers. The Name of the Brother who was with me is *Winicke* ‡; he had carried a Musket a Twelve-month in the *Prussian* Service: he confirmed my Words, and said such Pranks would not be allowed of in a Guard Room. *This is one of the Fruits of the renowned Church Discipline*, or rather of the licentious *Life of Nature*, tearing up all Piety by the Roots; as they have not stuck more than once openly to declare in their Meetings, that they would not give over till they had driven Pietism out of the Community, Root and Branch ||, and that the Life of Nature or none, was what they would have.

The general Elder over the unmarried Brothers throughout the whole Country, and whose Name is *Rubusch*, living at *Marienborn*, has been known to say; *all Godliness, all Devotion, all Piety, are no more than so many Snares of the Devil\**: And another

† It would shock any modest Ear particularly to relate the licentious Pranks of these People, who forsooth call themselves *Wound-worms*, and dare say, *that they have experienced the Blood of Christ, and dwell in his Side-hole*.

‡ This *Christian Winicke*, losing his Arm at the Battle of *Wolwitz* in *Bohemia*, betook himself to the *Herrnhuters*, with a View of leading a religious Life among true Christians, but he was sadly out in his Choice, and often sets himself against their Wickedness.

|| They make Atheists and Naturalists of the most hopeful Persons who list among them.

\* This is infernal indeed, this is Impiety beyond Example; the Doctrine of this Agent of the Devil is sufficient to create Amazement in Heaven. But what says God in his Word. "The Fear of the Lord that is Wisdom, and to depart from Evil that is Understanding, *Job xxviii, 28. Prov. ix. 10. Psalm cxi, 10.* " Among the righteous and the faithful a Man is bettered. *Syrach, i. 16.* " Whosoever fears God and works Righteousness



another Time he said, *Things must be brought to this Pass in the Community, that nothing shall be spoken of but Wounds, Wounds, Wounds, all other Discourses, however scriptural and pious, must be spued out and trampled under Foot* †.

A flat Contradiction to the last Discourse of the Saviour, after his Resurrection, when he enjoined his Disciples to teach all Nations to obey all Things which he had taught them.

Another, one *Vieroth*, a Preacher in high Repute from *Friesland* ‡, said, in his Sermon at the Castle-Church at *Marienborn*, *Nothing gives the Devil greater Joy, than to decoy into good Works,*

“ is acceptable to him, *Acts* x. 35. The Lord will grant his Petitions. *John*, ix. 31. *Psa.* cxlv. 19. Godliness is profitable to all Things, and hath the Promises of this Life and that to come, and therein should a Man exercise himself. *1 Tim.* iv. 7, 8. *St. Paul* further saith, “If any Man teach otherwise and adheres not to the wholesome Words of our Lord Jesus Christ, and the Doctrine of Godliness, he is blind, and knoweth nothing. *1 Tim.* vi. 3, 4. besides innumerable other Passages of holy Writ. Is it any thing less than Blasphemy to call the scriptural Precepts concerning Godliness the mere Artifices of the Devil. *The Lord rebuke thee, Rubuscb, for thou teachest the Doctrine of Devils.*

† Can any Thing exceed the monstrous Blasphemy of such Preaching as this? *That whatever is scriptural and godly is to be spued out, and trampled under Foot.* Such People excite Astonishment to call themselves Christians! Is it possible that such Blasphemers, such Missionaries of the Devil, such Seducers are tolerated? The Danger, Impiety, and Hellishness of the *Zinzendorfian*, or *Herrnbutist* Sect, is now manifest to the whole World.

‡ It is an Oversight in the Writer, or an Error of the Press; *Vieroth* being not from *Friesland*, but was a *Lutheran* Preacher in *Livonia*; but became a thorough-paced *Herrnbuter*, adopting all their Abominations in a Lump, and is at present Director of the Seminary at *Marienborn*, where, as Head-Schoolmaster of this School of Satan, he forges and prepares more Engines to sap Christianity, abolish the holy Scriptures, and set up Naturalism and Atheism. Of this, the Words of his Sermon here cited, are a glaring Proof.

*departing*



*departing from Evil, shalling and willing, trying, watching, and examining, those Souls who have experienced any thing of the Saviour's Grace in their Hearts.*

Yet this is irreconcilable with the Doctrine of Christ himself, *Thou shalt love God with all thy Heart, &c. Whosoever bears and does my Will shall &c. Be ye perfect, even as your Father in Heaven, &c. that you may prove what is that good and acceptable and perfect Will of God*; and in several Passages we are directed to *do and forbear, to shall and will, to try and examine*; yea, it is according to the express Words of St. Paul, that all Scriptures are profitable for Doctrine, for Instruction, for Consolation and Amendment.

A Labourer among the unmarried Brethren, whose Name is || Calic, has further said in the  
*Brethren's*

|| Calic or Callic, is by Trade a Peruke-maker, which Business he followed at *Herrnbaag*; afterwards entering himself in the Seminary, he was made a Labourer and Director; and, if a short little Man in Person, of an enormous Size in Profaneness, as these Words sufficiently shew.

The Doctrine which these Emissaries of Satan labour to instill into the unmarried Brethren, is big with such execrable Blasphemies that we shall give a short Analysis of it.

1. Whoever meditates, or sets a high Value on the Bible, is without any Experience of the Saviour's Grace in his Heart.

2. The Bible is as loathsome Dung, to be spit upon.

3. The Bible does not deserve that any one who has a Knowledge of the Saviour's Wounds should bestow a single Thought on it.

4. He who has taken up his Abode in the Lamb's Wounds, cannot but live the Life of Nature, and be merry and jovial.

5. Such a one commits no Sin, though his Irregularities be such that all the godly exclaim against them.

6. These Irregularities which the godly term Sin, give no Manner of Displeasure to the Saviour.

7. On the contrary, he takes Delight in the Sportiveness of the little Wound-worms.



*Brethren's Quarter of an Hour*, " It is a certain Sign that a Brother has not yet experienced the Saviour's Grace in his Heart, if he meditates on the Bible, a Thing so contemptible that it ought to be spit on, and is not anywise deserving the Thoughts and Attention of him to whom the Saviour's Wounds are known; for any one having found Lodging, Bed and Board in the Lamb's Wounds, cannot but be merry, and live according to Nature; so that when such a one plays any Pranks, that the godly ones cry out against them as Sins, the Saviour himself is so far from being displeased therewith, that he rejoices the more over the sportive little Wound-worms."

And at the Conclusion of the last *Evening-Quarter of an Hour*, there was often such an Uproar among them, as if a Mad-house had broke loose; and before they went to Bed, the Musicians never failed to heighten their Mirth with all Manner of wanton Tunes: And these *Orgia*, as they may be termed, lasted till One or Two in the Morning, with the most indecent Levity; and, what is worse, the Saviour's precious Wounds are made a Veil for these dissolute Practices, which he cannot behold without Abhorrence and Astonishment. Yet this was I to hear, and if I offered to find Fault I was so hooted and railed at, that I was obliged to suppress my Dislike, and recommended it to the Lord; fully purposing, however, at the Count's Return to talk the Matter over with him, and hear how he relished such frantic wicked Doings; he had been away from *April*, and it was

Can any Christian patiently hear such detestable Positions, surely Severities against the Preachers of these Abominations cannot be accounted cruel; the Welfare of Souls seems to require at any Rate the Suppression of these infernal Seducers.

*November*



*November* before he came back ; in the mean Time Illuminations were not wanting on their Birth-days, with such an Intrease of Wantonness as drew from me Sighs and Tears beyond Number, to see and hear the precious Name, Blood, and Wounds, of the holy Lamb, made a Cloak for all Manner of Licentiousness.

The above-mentioned Soldier, *Christian Winicke*, was Overseer of the Chambers, and from a Veneration to God, and his revealed Word, could not refrain from declaring against these Disorders, and in Writing, protested against their Manner of living ; but this only drew upon him such virulent Abuses and outrageous Treatment, that it moved Pity to hear him tell of them. This sympathising Man often used to withdraw into the Wood, and throwing himself on the Ground, weep over the Wantonness of their Lives, and that he must see and hear it. There were also some others of the People to whom such Things were a Burden ; saying, with heart-felt Sighs, *What will be the End of such Living !* There was at *Marienborn* an old Man, a Separatist, Gardener \* to the former Count, who had left him a House, during Life, an honest conscientious Man, whose Name was *Paul* ; and here I often used to repair for Quietness from the Tumults and Riotings at the Brotherhood's House : and this they looked upon with an evil Eye.

The Count and his Retinue being arrived from *England*, Preparations were made for the Eucharist, and the Count having created his Son El-

\* This Gardener is still living, and can and will attest the Truth of all this, having constantly lived at *Marienborn* since the Extinction of the Branch of the Counts of *Ysenburgh Marienborn*, 1725.



der over the unmarried Brothers at *Marienborn*, he convened the Brothers, to discourse to them, and know how every one was disposed towards the Lord's Supper †. I was summoned among the rest, and, upon my appearing, he asked me, "Whether I would make one at the Communion;" to which I peremptorily answered 'No.' And, upon his saying, "Wherefore?" I replied, "That I would first have a Word with his Father;" he returned, "I know whereabouts you are, you'd accuse the Brethren to my Father. I absolutely charge you not to offer to speak to my Father." 'But I will,' said I. "My Father," answered he, "is too much taken up to talk with you, and I'll prevent your coming to the Speech of him. Then I'll write said I; I lay my Commands on you to the contrary said he, and if you do I'll take Care the Letter shall not come to Hand; besides, I understand you are frequent in your Visits to the old Separatist; let me hear no more of your going thither, it must not be." Hereupon, I said, 'Hark ye, *Christel* ‡, neither yourself, nor any Man living in the World, shall lay such a Command upon me;' "Neither shall you converse with *Sieberberg*." || --- 'I reject this Order also.' --- "I am sorry to see that you are no humbled Sinner, and so void of Respect to the Eldership." I replied, 'It was true, exercised in such a Manner,' and withdrew. Afterwards the

† The Meaning hereof is to prepare the Fraternity for receiving the Lord's Supper.

‡ His Name is *Christian Renatus*, but how far he is from being a Man of his Name appears from this Account of his Behaviour.

|| This *Sieberberg*, also, could not bear with their wicked Practices, for which, at length, he had the Honour of being expelled.

Brethren



Brethren went in, whom he charged not to hold any Conversation with *Andrew*, but their Answer also was, That they would not receive any such Command. Hereupon *Cbristel* flew in a Flame, and said, *It is too plain that old Andrew has seduced you*; adding, *that he looked upon Andrew to be a Rogue, a Deceiver, a Sbarper*; this was also over-heard by several Brothers who were standing at the Door \*.

After this I went to *Jonah Paul Weite*, he having daily Business with the Count; I promised myself that he would speak a Word for me, and related to him all *Cbristel* had said; But after I had gone through all which I proposed to have represented to the Count, *Paul* said to me, That he had attended to all my Complaint of the Brethren, and he would now declare what he thought of me, namely, That I was a very serious, regular, and pious Man, but likewise an Enemy to the Saviour; adding, that *Cbristel*, and all the Brethren of whom I made such loud Complaints, were better than me, and that all the Blame lay upon myself. I answered, that since he had told me what he thought of me, I would also let him know my Thoughts of such *Labourers*, which was that they

\* These Brothers which stood at the Door were also to be examined by these Elders concerning the Communion; but what must have been their Thoughts to hear their Elder, an irreproachable Brother, an old Man turned of sixty, thus abused and vilified? What a Preparation was here for the Communion? How does this correspond with the Words of Christ? *Matt. v. 22 to 26.* or with those of *St. Paul?* *1 Tim. v. 1.* or with those of *Moses?* *Lev. xix. 32.* Such a hot-headed imperious young Fellow is made an Elder, and appointed Director over those who were already become Men in Christ. Accordingly this hopeful Elder vindicates Licentiousness, endeavours to hush it up, and rails and storms with the most virulent Rancour. If these are not the Devil's Doings, what are?



deserved to be whipped out of the Country like so many common Whores.

This put me upon writing a Letter to the Count himself, for hitherto I could not believe that his Principles were near so abominable, as afterwards to my very sensible Affliction in Soul and Body I found them, for I was desirous of knowing positively and plainly from himself what he thought of the aforementioned Life and Behaviour. I had lived two Summers by myself in a little Lodge in a Garden to which they were pleased to give the Name of *Andrewsburg*, and the Count himself directed his Answer to my Letter in this ludicrous Manner.

*To Brother Andrew Frey, Lord of Andrewsburgh\*.*

The Contents of it, as far as I remember, were to this Purpose.

*Dearly beloved little Brother,*

“ I cannot but be displeased that Matters went  
 “ so amiss as I am informed; you by your small  
 “ and great Errors || having caused great Uneasiness  
 “ to the Brethren, which has alienated their Re-  
 “ spect from you: but no one is more offended  
 “ than myself, because I cannot act in Concert

\* The Count's known ironical Faculty will have a flirt at this serious Brother, though the Levity of his Brethren was what laid so near to his Heart.

|| Here the honest Brother is the Criminal, and those Sons of Riot whose Ways gave him such Offence are justified by the Count, and their Enormities dignified with the Name of *Good*, which argues him to be not a whit better than the rest of his Herd, rather much worse, being the tainted Spring from whence issue their abominable Doctrines and Institutes.

with



“ with you, and find you fall very short of the  
 “ Surname we had conferred on you of *Andrew the Great* \*. We are no Baptists feeding  
 “ People with legal Coercions, though at  
 “ the same time they are without regenerate  
 “ Hearts †. *A Bear may be taught to Dance, yet*  
 “ *still remains a Bear* ‡.” The close of this apostolic  
 Letter runs thus: “ I have read an old Fable  
 “ ||, that there was a Gentleman who had a  
 “ playful Whelp which used to leap up into his  
 “ Lap and lick his Hand; and that the Ass seeing  
 “ this, thought if such Tricks were the way  
 “ to Favour, I’ll not be behind Hand; and accordingly  
 “ running up to his Master, throws his  
 “ Fore-legs over his Shoulders and lashes him a-

\* How this hypocritical Banterer rallies the good old Man! his misplaced Jest is no less a Vexation to him than those wicked Ranters which occasioned him so much Affliction.

† That the Baptists are far more regular and upright in their Lives and Conversations than the *Herrnbuters*, every impartial Person must acknowledge. The *Herrnhutish Cross-air Calves* have indeed shaken off the Law, but without any Renewal of Heart, living in a manner not at all becoming the Gospel, like Naturalists and Atheists, and what is most execrable, veiling their Abominations with the precious Name, Wounds and Blood of the Holy Jesus.

‡ This Comparison fits the *Herrnbuter* much better than the Baptist; for after all the Constraint and Labour of the *Herrnhuters* to seem Friendly and Affectionate, they still continue Bears; that is savage, void of Love, and full of Rage against all who take Exception at their wicked Ways, and will not own them to be right in every thing.

|| Count *Zinzendorf* is a professed reader of futile Fable-Books, it being his Custom when fatigued by his other Labours, and that he can’t Sleep, to have recourse to a French Book of Fables, forsooth to lull his Mind into a gentle Repose till he falls asleep. An odd kind of an Opiate for such a luminous Angel of the Church. If he had not said so, no Body would have imagined it.

“ cross



“ cross the Face with his Tail; but he was paid  
“ home for his mistaken Familiarity.”

This gave me a more remarkable Insight into the Angel of the Community of *Philadelphia*, as he permits himself to be called.

As I was not ignorant before that such who could not come into and extol every particular Transaction in the Community, were looked upon as so many Oxen under the Yoke; and that being so far my Case, that instead of praising I openly complained, this Fable of the Asfs gave me to understand what I had to expect; but to avoid it, I determined to leave the Community, yet without making a Secret of it, openly declaring that I would soon be in readiness for my Journey; the Conference-Elders hearing of it, sent *David Nitschman* to me, who began with telling me they had heard that I could not away with the Brethren’s manner of living, and on that Account was upon leaving the Community; that I must not harbour any such Thoughts; that it was a great Grief to the Elders of the Conference, that the Brethren had carried themselves indiscreetly towards me, but that Care should be taken to remove all Cause of future Complaint; I answered, were I such a one as they called me, they must be very glad to be rid of me, but if I was otherwise, they must be Liars and Slanderers\*, so that for the future, I can place no Confidence in any of them; and that he might go back and tell them my very Words. He did so, and was with me in the Evening no less than three Times being sent by the Conferences, as he said, out of their tender

\* The Conclusion is Logical, one or t’other must be true; the Charge was just or the Accusers Liars.

Affection;



Affection; but I stood to my Purpose, and knowing their Practises turned the deaf Ear to all his smooth Words. After this the Count's Son-in-law *John Langgut*, whom they stiled *Von Wittenville*, was sent to me, who also gave me a great many soothing Words, and asked me, how I could entertain a thought of leaving the Lamb's People; I answered, mind, *John*, you have known me ever since my being in *Germany*, and I have both in Word and Writing declared to you my Faith and the disposition of my Heart; now, since Brother *Lewis* accuses me of having caused Uneasiness among the Brethren by my great and small Errors of all Sorts, prithee tell me but one or two of these great Errors, I do not require a general List, knowing that you have read the Letter itself or have heard it read. He said he had read it. Now, tell me replied I, where lie my Errors? He said I don't know. I returned, that won't do, for betwixt *Lewis* and you, what one knows the other knows. He then declared; in good Truth, I know nothing amiss of you; what I have heard is, that in the time of their long Absence the Brethren grew Wanton, and that you checked them for it and laid before them the Wickedness of their doings from Scripture\*, which they could not bear. How, replied I, is it then an Error to reprove such Abominations from Scripture; this is Christianity which I never dreamed of, and I assure you it will never di-

\* A Conference - Brother by Name *David Nitschman* the *Carpenter*, which implies a *Bishop*, had been sent to dissuade him by fair Speeches from going away; he was succeeded by another cajoling Tempter; the Result whereof is, that to oppose the licentious Life of the Brethren from Scripture is an unpardonable Offence among them.



gest with me. After this they sent to me the old Baron, *Wotteville*, to whom I was very well known; he spoke to me in this manner; Dear Brother, I have heard that you are leaving the Community, and when I was informed how they had behaved towards you, I reflected within myself, had the Brethren used me as they have Brother *Andrew* what Course would I take. He did not shew the least Displeasure at my Design, nor offered a single Word to put other Thoughts into my Head; but that since such was my Resolution, he advised me not to travel in the Winter, but stay till Spring, and that by that Time things might take a more agreeable Turn, (this was about New-years-tide, and the Weather something severe) adding, that he would stand my Friend, and that I should have a handsome Chamber to myself in the Count's new House at *Herrnbaag*\*, and be treated kindly in every respect, which, he owned, had not hitherto been the Case. But I was not to be moved from my well-grounded Resolution.

After the old Count, *Joseph Muller* † likewise came to me and harped upon the same String, telling me, that I should go with him to *Herrnbaag*; that I might be nearer for him to take care of me; and further, that it was matter of great Joy to some of the most eminent Labourers at that Place, that any Steps had been taken against that Diffoluteness and Irregularity, which they

\* This House was built by Contributions raised by the Count under pretence of Alms.

† This is the fourth Instrument of their Machinations, and very industrious to draw into their Toils all he can; in which by a well acted Mildness and Devotion, he has but too much Success.

had



had long lamented ||, that the Count being from home they had patiently born with it, but would now have it before the Conferences, which will not turn to the Credit of those who were the Ring-leaders. Hereupon I altered my Mind, to stay till Spring and see whether Matters would mend; I also was sent to *Herrnbaag*, where indeed I was accommodated with a handfom Room to myself in the Count's new House, and met with the kindest Treatment, not only from *Joseph Muller*, but from a *Father of the Children* who had Directions to use me *better than I desired*.

This Representation was made in the Conferences, that the younger People had run into a disorderly revelling way of Living, whereby many had been offended; but this touching several of the *Labourers*, and more especially Count *Cbristel*, as the Head of them, who notwithstanding had by his Father been nominated Elder over the unmarried Brethren, and it being further manifest that they are governed by Self-will and Self-love, the drift of all this was no other than to clear his Son, together with his Fellow-labourers and Playfellows who were of his own chusing: Besides, the Count gave an artful Turn to these Idolatries, extolling and establishting them, as if it were a most terrible Blasphemy for any one to take upon him to censure the Lamb's *Wound-worms*, when they so positively rowl themselves in the Wounds, and break

|| Why then have not the eminent Labourers at *Herrnbaag*, also opposed such Licentiousness and Profanity? Why? but because Slaves to the Count, they dare not open their Lips. *Martin Dober* a *Co-episcopus* took the Liberty to intimate his Dissatisfaction at some Things; and how was it received? He was stripped of all his Dignities, and I myself have seen him with a Pail going to fetch Water; he died not long after, and it is supposed, of mere Disquietude and Grief.

out



out into Joy and Merriment that they have taken up their Abode in the dear Lamb's Wounds; as for those deceitful legal Precisians, with their Heads full of devout and *biblish* Lumber, who dare to carp at the Mirth of the *Justified-Sinner-community*, they were no other than down-right Agents and Tools of the Devil, Candidates of Hell. That the Lamb's Community had never suffered more from any thing than these hypocritical Visionaries with their Bible-trumpery\*.

This medley of Invectives against the Bible-professors, and of their Anti-christian Reveries, fully convinced me with what a set of Folks I had to do; I was then at no loss to understand what I had often heard, that a Person after being excommunicated by them, was in danger of dying suddenly; and had I not been preserved by a higher Power in whom I put my Trust, never had I seen *Pensylvania* again: but after such an ex-

\* Who does not feel a mixture of Grief and Astonishment at the abominable Corruption of Christianity which that Arch-seducer, Count Zinzendorf, is disseminating. The Revels and Dissoluteness of the younger sort of his Disciples, with him are only Flights of devout Mirth, joyously rowling themselves in the dear Saviour's Wounds; but he flatly damns the Devout and Sanctified, who by virtue of their *Biblish Trumpery*, take upon themselves to carp at the Festivities of the *Freed-sinner-flock*; to these he can afford no better Names than *Agents and Tools of the Devil, Candidates for Hell*; Names much more suitable to that Wretch who propagates Naturalism and Atheism, who would extirpate all Fear of God, all Virtue, and all Holiness, who tramples the Bible under Foot, and in a word, would undermine and destroy every Ground and Article of Christianity. It is high time Measures were taken to oppose the spreading of this Soul-destroying Infection, to crush its Malignity, before it commits any further Ravages, which must be the Consequence if its present Increase; especially should it attain to that Independency at which it is so hastily driving.

petimenta!



perimental Knowledge of the infernal Practices of this School of Satan; I was enabled by divine Assistance to bear up against it, and disregard the Tempests which rose against me on every Side.

And thus it was that from the Grace of my God I derived *that Greatness* which kept me from the servile Ductility which the Count expected in me: for I had experienced the School of Satan with all its Cavillings, lying Powers and bloody Dispositions, of which *David* complains, *Psal. cxix 6. The Bands of the wicked have robbed me. ver. 78. Let the Proud be ashamed, for they dealt perversely with me without a Cause. ver. 87. They had almost consumed me upon Earth; but I forsook not thy Precepts, in sight of all their Craft.*

With what unchristian Rancour does the Count rail at pious Souls; and how indulgently does he speak to those infatuated Creatures who offer up themselves to Idols, in all manner of Revelling and Wantonness, as Signs of their lively Sense of the Saviour's precious Wounds and reconciling Death on the Cross. For thus the Count addresses his joyous Disciples. *Do not suffer yourselves to be molested in your Merriments, provided that they who are not yet entirely gotten into the Wounds shall not presume to mimic those who are thoroughly Drunken.* He has also condescended to make Songs for them.

They of a volatile Spirit who love an unbounded Range, sing \*

*What makes the Cross-air-bird.*

that for others who are as wanton as a Calf, begins with,

\* See a Collection of *Moravian Hymns* published by Mr. *Wesley*; and printed for Mr. *Lewis in Peter-master-Road.*



*What makes the Cross-air-calf.*

Even they who in their Filthiness of their Disposition resemble Swine, are also not without their Lay —

*What makes the Cross-air-pig.*

and for those who, affecting to make themselves agreeable, mimick every Thing, there is the —

*What makes a Cross-air-ape, &c.*

Now these Songs sung in such Tempers are an unparalell'd Rdicule of the Cross, and Sufferings of the Lamb of God. How dare these Birds, Calves, Apes and Swine, sing of the Cross, Blood and Wounds of the Lamb? Their itching Minds being highly entertained with the chanting forth of these Verses, the *great Labourers* who themselves formerly disapproved of this revelling Life, now recall themselves, and say : we had not a plenitude of Light, but now we manifestly perceived that a remarkable Blessing results from it to the Hall \*.

The Baron *Von Watteville* paying me a second Visit, and asking me whether I was satisfied, or wanted any thing, and to let him know if he could serve me in any thing, that it would be a great Pleasure to him to see me spend the Remainder of my Days in good Humour and Chearfulness with the Community. I told him, that would hardly be ; and why so, said he, — in whom of all the Community can I place any Confidence after being so reviled by them, and by none more than Brother *Lewis*, who

\* Here one sees that these great Labourers at *Herrnhaag*, are for Merriments no less than the Count, the Cross-air-bird, Calf, Ape and Swine ; and that their Doctrine is the School of Satan ; and if ever any good Word is heard from them, Hypocrisy and Fallacy is at the Bottom.



has charged me with so many Errors of all Kinds; if I deserved their Reproaches, the sooner they were rid of me the better, and if I did not, they were not fit Persons for me to associate with. 'Oh! said he, You must not construe *Lewis's* Words so harshly; he sometimes shoots his Bolt before he thinks, and it is not always that his Tongue and Heart go together; his Mind is incumbered with such a variety of Things, that it is often too much confused to recollect any thing; after being closely taken up till Two in the Morning, and excessively fatigued, yet unable to sleep, he takes a *French Story-Book* \* to compose his Mind, till he drops asleep over it.' To this my Answer was, 'If this be his Business, he speaks nothing from the true Unction, nor is he moved by the Holy Ghost, so that I cannot bear the Thoughts, that in my old Age, I should put my Soul under such a Director;' Upon this he left me. This *Wotteville* is the Count's first Counsellor and most trusty Confident, and by the joint Abilities of these two Personages, was the first Community instituted.

From this Time, whenever I came into the Hall, I was sure to have my Ears dinned with these new-fangled Rhymes, the Burden of which was (and said to be taught by the Saviour to his People) that all they have to do is to bed and board in the Saviour's Wounds, and roll themselves in them, and to rejoice with Songs and Dances, without minding the Precisians and Visionaries. Their first Resentment against those who animadverted

\* *Don Quixote* is one of his favourite Books; that and some of the like Stamp this seraphic Preacher reads with wonderful Delight.



upon their Revellings and Idolatries, shewed it self in their distorted Mouths, bellowing infernal Rancour at all who made any Profession of Self-Denial or Discipline, Virtue or Godliness, Prayer, or Watchfulness; and this was accompanied with Invectives and *magical* Cruelties, which threw me into extreme Anguish, Terrors, and Tremblings; for, having been the first of their Opponents, all the Shafts of antichristian Revenge were levelled at me. Had I been taken off by a sudden Death, how would they have exulted and triumphed at it? but through the divine Mercy I have been hitherto preserved, for which I will praise God in Time and Eternity; and in the mean Time have acquired such Knowledge that I can give a tolerable Description of this pretty Child, and call it by its right Name. During my Stay in *Germany*, I often thought of the seven Conferences at *Philadelphia*, casting Lots in Order to find out a quaint Appellation for the seventh Day, and what should it be at last but *a Device of Satan*. But this I take the Liberty to write, without the Authority of any of their Lots or Tickets.

I now come to that grievous Charge against me in *Joseph Muller's* Letter; namely, that my Departure from the Community has caused him a very heavy Affliction, yet not so much my Departure, as that, after being so long with the Community, I should not have a true Knowledge of them; but as some Specimen of my Knowledge of the Community; I divide them into three principal Classes, and these have their Degrees: the supreme and chief Class I account those frolicksome, revelling, and thoroughly *natural* People, who have broke asunder all Bonds of all Kinds, shaken off the Yoke, and deserted from all  
God-



Godliness and Discipline, renouncing the Instructions of the Spirit of Grace, and setting up their own Intellects above the Counsel and Wisdom of the Holy Trinity, as at the beginning of the World, and have made to themselves a false Freedom, giving a full Swing to their Desires and Appetites, and covering all their Fallacies and Sensualities with the Wounds and Sufferings of Christ.

The *second Class* are those spirited and wanton *Cross-worms*, as they call themselves, whom we see with all possible Alacrity striving to come up to the *Naturalism* and lawless Privileges of the first Class.

The *third Class* sees the aforementioned Classes with sorrowful Hearts, as unable to reconcile this merry, pleasurable and genteel living with the Doctrine and Lives of Christ and his Apostles; and therefore cannot join in the Entertainments of the Naturalists; and if any presume to signify the Cause of his Disquietude, this is a capital Offence, and such Persons are sure to be abused and despised as dead and insensible Creatures, ignorant of the Saviour, and troublesome to the Community: and these make no small Part of the Community, often vexing themselves with the unrighteous Ways of the others, but they bow under the Power of Delusion, and are held in the Captivity of a Kind of *magical* Darkness, that few of them dare open their Mouths; and thus whilst Prayer and Reading the Scriptures are talked of so contemptuously, and the Power of the Devil sets in with such impious Discourse, the poor Souls, by these spiritual Sharppers, are robbed of all their former Freedom, their gracious Convictions and Evidences; and all they get for it, is an idolatrous sensual Doctrine of



a Wound-Image, which can neither deliver nor instruct, of no Use or Benefit, a Ridicule to all godly Truth, and to all real Followers and Witnesses of Christ Jesus; and this I speak from a melancholy Experience, having frequently at the Conferences seen in the *Heads* who are the noted Image-painters, and who have not only the Wound-Image in the Imagination, but likewise have made the outward Image of the Saviour, of waxed Linnen, which is placed in the Midst of them, as an Emblem of the Saviour's Presence \*. But notwithstanding their imaginary external Images, they are often casting Lots, and consult the Saviour with Laughing and Drolling, and if the Lot answers *Yes* when they would have it so, no *Merry-Andrew* is fuller of Tricks and Gesticulations to gull the By-standers of their Pence; but upon any specious Objection from one of the leading Labourers, the Lot is cast again, and so repeatedly; and I have never seen nor heard any Person offering to object against the waxed Linnen or the ideal Image; so free and uncontrouled was Self-will in all their Actings. They of the third Class are indeed most heartily to be pitied, and the more, as being generally mean poor People, exposed to the Rebuffs and Insults of their betters; who, instead of tenderly sympathising with them, and relieving them, are bloated with Self-conceit, and oppress all who do not dance to their Fiddle.

I have noticed that four of the capital Labourers have made Declaration of their Confession of

\* In the Conference-Hall the chief Labourers sit round a large Table: at the upper End is an empty Elbow Chair, in which is placed a painted Image of the Saviour. Thus their Hearts being void of all true Doctrine and good Morals, they fill their Imaginations with Puppets.



Faith; the first whose Name is *Rubusch*, said at a Love-Feast, *All Piety, all godly Practices, all holy Living, are meer Snares of the Devil*. Another Time at a *Quarter of an Hour's* Meeting of the Brethren, he delivered himself thus : *Matters must be brought to such a Pass, that there be no further Talk of any Thing than Wounds, Wounds, Wounds; every Thing else, how scriptural and godly soever, must be spit upon and trampled under Foot*. The second, *Vieroth* by Name, publicly said in a Sermon at the Castle-Church of *Marienborn*. *The Devil has no greater Joy than to draw in any who have had some Experience of the Saviour's Grace, and hold them fast in doing, forbearing, shallowing and willing, in Self-tryal, Self-observance, and Watchfulness*.

*Callie*, the third, said, in an Evening *Quarter of an Hour's* Meeting; *When any one gives himself to meditate on the Bible, it is a sure Sign that he never had the least Spark of Grace in his Heart; the Bible being such a nauseous Thing as to set one a spewing upon it, so far from being worth employing one's Reflections*. The fourth is no less a Person than the Count himself, who at a *Quarter of an Hour's* Meeting of the unmarried Brethren in the Hall, expressed himself to the following Purpose;

*A Brother who has once experienced the Saviour's Grace in his Heart, need not give himself any further Care or Concern about any Thing, has nothing to do with trying and examining, but to rejoice as a natural Sinner*. Nor is this an Inadvertency or Reverie of a few Individuals; 'tis no more than what is their general Doctrine and Practice: And I cannot but account him a Trumpet of Satan, a Traitor to Grace, preaching, that we are no longer to will, to work, to try, to con-



sider, and watch over ourselves. Now I would fain see any Person who, with a thorough Knowledge of such People, will tell me any one Point which the Apostles of Christ make to be the Mark of a false Apostle, which does not perfectly fit the Community; for as to St. Paul's calling the false Apostles ravenous Wolves, how this squares with them, I can prove from our three first Conferences in *Pennsylvania*, where it is declared, that they have nothing in View but the general Good of all Parties, and that all they require of any Man is, that we entirely rely for our Salvation on Jesus, and his Death and Merit, living in Unity and godly Kindness to each other; and as for the rest leaving every Man in the quiet Possession of his Opinion. Is there the least Vestige remaining of any such Thing? Is there not, on the contrary, all the Rage and Ferocity of a Wolf which has crept into a Sheepfold, tearing the poor Sheep to Pieces, and separating one Brother from another, Children from their Parents†, contrary to God's Injunctions and their own declared Promises.

The Apostles accuse the false Apostles of measuring themselves; this may well be said of these People; but they are most iniquitous Measurers; another Charge which the Apostles bring against them is of their commendatory Letters; now the World has not a Set of People who deal so much in commendatory Letters, but with a wretched Mixture of Falsities||. Further, a Mark of a false Apostle is, that they could not endure sound Doc-

† It is their common Practice to seduce Children away from their Parents; as the Count did *Kieser Mende's* Daughter, whom he carried off to *Germany*.

|| On Birth-days these Panegyrics are openly read, in Order to decoy more Souls.



trine, and what Account these People make of the Bible is notorious; indeed they would fain wipe off this Asperſion, and ſay they daily read ſome Verſes of the Bible in their Sortileges and *Lamb's-text*, and in their Diſcourſes of the Saviour. I allow it; but the glaring Sophiſtications of their Verſes ſhew them to have departed from the true godly Meaning, to follow the Deluſions of their depraved Inclinations; and what an Evil is this in the Sight of God? It immediately carries my Thoughts to *Iſaiab lxi, ver. 3. He that killeth an Ox, is as if he ſlew a Man: He that ſacrificeth a Lamb, as if he cut off a Dog's Neck: He that offereth an Oblation, as if he offered Swine's Blood: He that burneth Incenſe, as if he bleſſed an Idol.* Obſerve wherefore: *They have choſen their own Ways, and their Soul delighteth in their Abominations;* and I myſelf have been an Eye and Ear Witneſs of ſuch Abominations in their futile Sports; ſome of the Labourers and the young Count himſelf trying Maſteries at verſifying, which was attended with frequent Burſts of Laughter, and ſcandalous Abuſes of the Name of the dear Lamb ſlain for Sin, whoſe true Followers are turned from Vanity to Holineſs, and made Kings and Prieſts unto God; and they who are raiſed to this Dignity dare not appear before the Lord with the ſtrange Fire of Self-love, for whilſt the Mind can delight in its own Fancies and Working, it is averſe to, it ſpurns at all divine Manifeſtations and ſcriptural Truths; a Complacency in Images of our own making is irreconcilable with any Reliſh for the Word of God.

What ſays the Angel to the Prophet *Daniel*, foretelling the Coming of *Antiochus* and his Preſumption; *He ſhall cauſe the Oblation and the Sacrifice to ceaſe, and ſet up the Abomination of Deſolation*



*tion in its Place.* 1. *Dan. ix. 27.* And although this partly received its Accomplishment in the Destruction of *Jerusalem*, yet the Spirit says, *That it is determined that he shall make it desolate, even until the Consummation*; accordingly, Satan has, till now, found Means to keep up a Synagogue amongst the true Members of Christ, in that Delight which many take in their own Workings, which the abovementioned Prophet terms Abomination. When one must see and hear so much of carnal Schemes and Contrivances to the rooting out of all Mention of, and Regard for the Bible and its sacred Truths; when one sees every Thing borne down by the Torrent of Self-devices; who can forbear figuring to one's self that here is the very Spirit spoken of by *St. Paul*, 2 *Thess. ii. 4.* *Who opposeth and exalteth himself against all that is called God*, or at least that this is one of his Seminaries.

The Brethren of *Betlechem* having accused me of cursing them, I shall clear up this heinous Imputation: *Christopher Baus* had extolled the Community, as the most irreprehensible Set of Persons he knew. I said, 'I knew the contrary.' It is written, in *St. Peter*, *they sport themselves with their own deceivings, while they feast with you*; yet whatever the Count and his Lady have a Fancy for, cost what it will, it must be procured without Delay; what say you to this single Instance? The Countess within these four Years, since my being in *Germany*, has had no less than three Coaches: The first new at *Herrnbut*; the second, which cost no small Sum, being lined with red Velvet, and set off with brass Nails, she brought from *Holland*. The third, made at *Marieborn*, is lined with blue flowered Velvet, and curiously ornamented with brass Nails, and



and Gilding, besides six young Horses, fit for such a fine Vehicle ; two Sets of Horses were brought from *Holstein*, the first, not being to her Ladyship's Taste, she turn'd off ; and all this Parade is from the Alms and Labour of the Poor. Is not this *sporting, is not this deceiving* \* ? The Count has his particular Coach, in which *Anne Nitschmannin* is his constant Companion ; the Children also must have their separate Coaches, and several rich People among them have theirs ; so that, upon a Journey, one would have taken it to be nothing less than the Train of some Commander in Chief setting out for the Army, Now the Question is, how must such a Life appear in the Sight of God ? What Affinity has it with the poor Life of Christ and his Apostles ? Is the crucified precious Saviour, who had not so much as where to lay his Head, honoured by it ? Or is it not rather an Insult and Mockery upon him ? What can one think when those who would be thought the peculiar People of Christ, are seen riding post with such an Equipage of Coaches and Horses ? And the Attendance must be answerable : Now these Things cannot be done without excessive Charges, and all comes out of the Alms-Money ; this is the Ostentation, the Riot, against which the Apostle inveighs, and gives no softer Appellation to those that live so, than of *accursed Children*. Now for

\* The Author does not in the least amplify in his Account of the Coaches and Horses ; the whole is a known Truth. The Brothers who are of the secret Bands, and close with the *Zinzendorfian* Plan, also cut a Figure, and revel with the *Saviour's* *Chest-Money*, and the Substance of other People. They who were lately Dyers, Carpenters, and Weavers, now are seen to swagger in Velvet, and the finest *English* Cloth, with curious *English* Watches, and Snuff-boxes, without following any Trade or doing any Work whatever ; a Gang of idle Cormorants.

remind-



reminding them of their Danger by the Words of an Apostle, the Cry is, that I *curfed* them; how forced the Inference let any one judge. The false Apostles are further taxed "with alluring, through swelling Words of Vanity, to the Lusts of the Flesh, and much Wantonness;" this is likewise manifest in the Society: It is not only once that I have heard at a Conference, and in the Presence of a great Number of Men and Women, both unmarried Brothers and Sisters, hold forth very fluently in Praise of the Lusts of the Flesh, as a *reviving Balsam to the Heart*†. The Apostle further says, "they promise others Liberty, and they themselves are the Servants of Corruption; and this is fully verified in them." I having heard too many of them say, when a Brother has experienced any Grace in his Heart, and believes in the Wounds, though afterwards he may do such Things as in the Eye of the World are Sin, yet the Saviour accounts them no Sin so as to be offended‡; besides, it is not all that a Man makes to be Sin, which is Sin. This was the Grounds on which I advanced, that I held them to be no better than *the false regenerate in Oby*; hence the resentful Complaint against me in *Joseph Muller's* Letter to his Wife's Relations.

† The Spirit of the *Evites* daily gains Ground among them; some Traces of it had been perceived, but it is now notorious, though their Doctrine does not expressly declare for the *Communitas Corporum*.

‡ This alone must convince all Christians of the Corruption of this Sect, and what Kind of a Saviour they have figured to themselves. In the plain Opinion of the World, every Transgression of the Law of God is Sin; but with these People it is otherwise.



I must not entirely omit the Agreement and Similarity there is betwixt the *Herrnbuters* and the *Seventy-Day-Men*, as they are called, tho' they called that Observance an Invention of the Devil. *Joseph Muller* and I once went to see *Conrard Beissel* in *Epbrata*; he received us very kindly: Amidst our Conversation *Conrard* said to me, I will tell you my Thoughts of you. I look upon you to be a Man of much experimental heartfelt Grace, which had frequently given him a great deal of Joy; but that as for feeling of Grace, he accounted it no more than as a Blossom upon a Tree, which indeed is something pretty to look at, but it must fall off and be destroyed before any Fruit can be expected: Further, a young Woman in perfect Health and of a good Constitution, is not in a way of becoming fruitful, till she gives up herself and all she has to the Will of a Husband; and that it was so with me, *if I did not divest myself of all my pretty Things, and submit to the Church as to a Husband, whom the Lord has provided and has owned for true and blessed, I could not bring forth any Fruit in the Household of God.* Such Exhortations, and these seasoned with bitter Complaints, was I, and others in my way of thinking, obliged to hear; they often saying, that antient and long enlightned Persons held it to be next to an Impossibility to part with those fine Things to which one had been so long habituated to, and placed such a high Value on; and yet unless they threw away every filthy Rag, and prostrated themselves naked at the Feet of the Lamb's People, they were incapable of the real Blessings of the Community, nor could be by the Community employed to any good Purpose; and till such People could bring themselves to this, they were but a dead Weight to the Commu-



Community. Now I having often heard such Speeches, there is no room for any just Offence if I account them to be an execrable Set of People ; and for my Part, never will I give up those Things which I have received from Grace, for any Exchange offered me by these People, the Unrighteousness of whose Ways are known to me of old ; but I have caused them much Trouble, several Brethren having urged me that I should bow myself before the Community ; allow me to say, that the bowing they require, I hold would be bowing myself towards Hell. They are harder put to it with me it seems, than with *Spangenberg* when he left the Community ; and the Count himself told me how *Spangenberg* was managed : He made some Objections against the Community in Things to which he could not conform ; and upon perceiving his *Pennsylvanian* Fanaticism, they signified to him it was not the Community's Practice to give their Attention to chimerical brain-sick Men, but leave them to run on till they break their Heads, and so become sober and tractable.

Thus was the good *Spangenberg* for that Time dismissed. Unquestionably he had suffered not a little from their Power of Delusion to which he was a Stranger, till he grew tired with the ill Treatment he received from the Labourers ; at last he gave fair Words and kept in with the Community, and begged their Prayers to the Saviour that he might be enlightened and confirmed in what he was to believe. This I had from the Count's own Mouth ; and now we see poor *Spangenberg* again brought under, and against his former Declaration, singing the Catches of the Community, yet he was not in the least trusted by them ;



them; and to rivet his Subjection, they further matched him with a fly old Woman, || to draw him off entirely from his Holiness and Pietism, as they call it, to the *Life of Nature*, that he might be qualified to bear an Office, and with soothing Words bring over to their Servitude, Soul and Body, Substance and all, such as had felt the Calls and Motions of Grace to Holiness and Salvation. My former Neighbour *H. A.* \* likewise having laid his Head in their Lap, has been honoured with the Dignity of a Beadle over this enthralled People, and is so active in his Office, that by Appearance, he is more a Child of Hell than ever; for now he must lye after Liars, dissemble after Dissemblers, and speak after Deceivers; and to crown all, he must spare no Pains to wrest the Truth into Falshood. Behold the *Ordination* of these People! Christ says, *I am the Door through which the Sheep enter; whoever enters not by this Door, but climbeth up another Way, is a Thief and a Murderer.* The Apostles had no human Ordination, nor sought to shelter themselves under it, following only that Spirit which was able and willing to lead them into all Truth, but these People, with a thievish Intention, ordain themselves.

I am aware that most People upon reading this Account will be apt to say this must be Prejudice, they can never be so bad as they are here set out to be; and very far I am from being offended at the Charge, for I myself before I had got my

|| Her Name is *Immigin*, from *Dresden*, where she had been married, and her Daughter eloped from her Husband, and turned common Prostitute.

\* *Henry Antes* of *Pennsylvania*,



dear-bought Knowledge of them, could not have given Credit to it, even from the Mouths of my very best Friends.\* Yet let me beg of every one who is not willing to be deceived, to compare the Doctrine and Lives of these People, with the Doctrine and Lives of Christ and his Apostles. Christ after his Resurrection, *when his Wounds were still recent*, § bid his Disciples teach all Nations to observe all that he had commanded them; and before, whilst he was daily conversant with them, he had positively declared to them: *Whoever will be my Disciple, let him deny himself, and daily take up his Cross and follow me*; but these People have found out a Way, to speak comparatively, after the manner of laying out the Roads in *Pennsylvania*, by which all Hills, Fens, Lakes, and difficult Places are avoided; a Way which turns off from the straight narrow Way, from the poor Life of Christ and his Apostles, from the

\* This was the Case of great Numbers, so that at his first setting out, they would freely upon Occasion have laid down their Lives for Count *Zinzendorf*, nothing then appearing but the Sheep's snowy Wool, every part of the shaggy Wolf was conceal'd; poor well-meaning Squals, now they say with a Sigh, *Who would have thought it*; it indeed comes home to them; well may they cry out, when such Poison could lurk under a fair Outside.

§ The devilish Artifice of the *Zinzendorfsians* is, that they will not allow of their Lives to be brought to the Test of the Doctrine and Life of Christ and his Apostles in the holy Scriptures; they undermine the Divinity of them, decry their Authority, and account them as Dung fit to create Loathsomeness, rather than deserving to be meditated on. What could the rankest Atheist say more?

This Imposture drew in above a thousand People, who then suffered themselves to be led by the Nose.

The Faculty of Divinity at *Tubingen* were so far imposed upon by such Professions, that in their first Reflections they vindicate Count *Zinzendorf*, but afterwards coming to know him better, their second Reflections run in another Strain.

denial



denial and hatred of one's own Life, and from the daily dying and walking in the Footsteps of Christ, when it bears hard upon the Enjoyments of this Life ; also from asking, seeking, and knocking, for the Revealment of the Kingdom of God in the Soul, from the contending and fighting for our most holy Faith, as behoves all true Christians : Satan with all his Angels and Power being incessantly machinating to rob pious Souls of all the precious Things of which through Grace they are made Partakers. From all these does their Way turn off ; what is it but the Teachings and Mockeries of Antechrist ? a dangerous bolstering up, a crying of Peace in the very Flame of Danger. They give themselves out to be the new *Moravian* Church, and when in a *Lutheran* Country they profess themselves true *Lutherans* ; but there is just as much Likeness betwixt the rapacious Eagle and the harmless Dove, as betwixt these People and the ancient *Moravian* Church or moderate *Lutherans* ; for at *Marienborn* we have an Account of the old *Moravian Unitas-Fratrum*, who were quite another sort of People, founding their Life, and Walk on the Life, Merit, and Pattern of Christ, closely following his Footsteps according to the Model laid down in his Gospel ; believing also the Sayings of their Lord to be God's Precepts, and consequently, eternal Life : They acknowledged a Bishop of the *Moravian Unitas-Fratrum*. Their Paradise on Earth was the Bible and Feelings of Grace ; how different the Count's Paradise, ever contriving for vain Pleasures and the Pride of Life ! For every Class of the Community he has instituted Festivals at stated Times to make merry together, for the Husbands, the Wives, the Batchelors, the Maidens ; and herein he



he did not forget the Children who have also their Day.\* A few Days before I came away, the Batchelors held their Festival at *Herrnbaag*; there was about 400 Persons dressed out in the most showy Manner, and with their Hair powdered; these made a Procession up and down the Place in great Pageantry, preceded by no less than 29 Musicians. Two Days after came on the Maiden's Festival, and they I was informed made about 300, part of whom lived at *Marienborn*, others from *Herrnbaag* went to meet those of *Marienborn* in a Field, where, after Compliments and Salutations in abundance, they formed themselves in a Circle and sang several Songs; after which they walked in Procession to the Hall two abreast, and with a greater Band of Music than that of the Batchelors. These single Sisters were dressed all in white, of the very finest Linnen; a very illusory Emblem of Innocence! These are Samples of the Count's Taste of Pleasure; they are his favourite Spectacles. This was another ostentatious squandering away of the Alms-Money; for to my Knowledge, most of these white-robed Females were not in a Way of earning so much as a necessary Livelihood, so that it must have been the Alms-money which paid the Pipers.

Thus had I daily more and more Reason to believe that the great Labourers had thrown aside all Conscience, lavishing the Alms-money in Enter-

\* The Widows have two yearly Feasts; the Novices, the young Women, the Women with Child, the Children of the Community, (who have been got according to the Marriage-plan) the Officers, the married Folks, and the Assemblies, have all their respective Festivals.

Every Particular here related of their Pageantry and Ostentation, are known Truths, of which hundreds of Persons are Eye Witnesses.



tainments and Fopperies ; and upon my inspecting into the Tenour of their Lives, and every Point of their Doctrines, and the Conformity betwixt them; especially when they say they labour *absolutely* for the Soul, no fitter Comparison occurs to me, than if somebody should very courteously assure me there was something very glorious to be seen on the top of a certain high Rock, and after I had made a shift to drag myself up full of Joy and Eagerness, instead of answering my Expectation, should tumble me down the Precipice. Thus this Sect make a mighty shew of Friendship, and leave no Blandishments unpracticed till they decoy People so far in as to have both an *ideal* and a *painted Image*, and then instead of leading poor Souls into the Footsteps and Imitation of the Life of Christ, in Self-denial and Contempt of this Life, and Renewal of the Mind, that they should no longer conform themselves to the World pursuant to the Precepts of Christ, and the Practice of the Apostles. Their Labours are of quite a contrary Tendency, depriving them of the Freedom of speaking accordings to their Understanding, and the clear meaning of the Scriptures ; and whatever Progress they had made by asking, seeking, and knocking, to procure some Assurance of their Salvation, exercising themselves therein by the inward Attraction of the Father ; of all this are they cheated ; they are taught a Contempt of these Things, directed entirely to have recourse to the *painted Image* ; and assured they are safe whilst they believe that the Saviour suffered his Wounds that Mankind might be saved thereby, without giving Way to any other Thoughts, or being under any Concern whatever passes in them Day and

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Night ;



Night, rather giving themselves up to the Cheerfulness and Festivity of a *natural Life*, keeping at a Distance *the Bible and biblish Matters*, which only produce Pietism and Reveries; that they have nothing to do with *Godliness*, with *boly Living*, and *pious Usages*, these being no more than Snares of the Devil; (Tenets too precious not to be often inculcated by the four Head-Labourers) this they will call *labouring absolutely with Souls*; thus wallowing in a sensual Security and false Freedom, they prefer the seductive Suggestions of their own Mind, to the Purity of divine Wisdom; they are turned aside from God and his illuminating Spirit; they are twice dead, torn up by the Roots, and all scriptural Truths are totally abolished among them; whereas the Happiness of Man turns on his being taught and influenced by him, from the precious Riches of whose Mercy we have received the Bible for Doctrine, for Correction, for Exhortation, for Comfort, and for Amendment.

The aforementioned *absolute* Labour is enjoined to the Labourers among the *Indians* as part of their Instruction: The first of these Missionaries which I saw there was come from *Greenland*, and he was one of these *absolute* Labourers; it was the first Summer of my being in *Germany* when he came from thence; and as we eat at the same Table, and lay in the same Chamber at *Herrnbut* during a whole Winter, I was greatly surprised, and no less troubled, to see him so loose and immoral, that he seemed to be *void of all Grace in the Heart*; passing his Time, Day after Day, in jesting, laughing, and telling idle Stories; and what was his supreme Delight, smoaking of Tobacco. When at any Time I offered a Word of Reproof, he would answer with a Pout, you are a conceited Pietist.



**Pietist.** Whom could such a one as you convert? I often thought within myself, what a Conversion of the Savages must this be, under the Management of such a Convertor. At that Time I was unacquainted that this is the Principle of their great Men; as I afterwards experienced. This is the Way of their Scribes and Rulers at the Island of *St. Thomas* and other Places; and like Fathers, like Children: for I have seen, both at *Marienborn* and *Herrnbaag*, such Children, that none in the World can exceed them in Wickedness and Impudence; the blessed Fruits of hearing themselves called Children of Salvation, when once they can repeat some of their Songs by Heart.

It is a frequent Question; if their Irregularities be such, how is it that they wear a continual Smile in their Looks, and love one another so affectionately? I answer according to my Knowledge from *St. James*, who speaks of three Kinds of Wisdom, heavenly, earthly, and devilish, *James* iii. ver. 5. There is an Hilarity runs through all human Nature; it is seen in the wildest Nations, for they have their Songs, Dances, and Merriments; this Sportiveness even reigns among the brute Creation, they skip and play, especially when young and well fed; this is an animal and earthly Gladness. Secondly, a devilish Joy which is set forth in the Offerings of the Heathens, *Isa.* lvii. 5. enflaming yourselves with Idols under every green Tree, and sacrificing the Children. In these wretched Times of Seducement it behoves every one, and oh, that they would! to lay to Heart *St. Paul's* Injunction: *Be ye not conformed to this World, but be ye renewed in your Mind, that ye may prove what is that good and acceptable, and perfect Will of God.* When therefore the Mind is without any



Sense of this Proving, it is no Wonder it entangles itself in such Errors ; and a most lamentable Thing it is, that the Danger being so dreadful the true Proving is so little thought of. Now, what a Joy must it have been to the Heathen and idolatrous *Jews*, to kill and burn their Children to the Gods with Rejoicings? it is undeniable that such Joy must be injected by the Devil, it cannot but be his Work ; for in several Places God complains of their offering to the Devil their Sons and Daughters, which they had brought up for him. In one Place it is, *their burning is as a Furnace* ; another Place says, *They run into the Fire as a Camel into her Lust*. The first Step towards becoming a false Teacher is a Departure from God ; the just Punishment of such Apostacy is their Rejection, which in some is seen to be accompanied with a Spirit of *Magic*, operating in Dreams or by Inspirations ; of which, incredible as this may appear, I my own self have had but too convincing Experience ; I was once, for a while, deceived by a fair Appearance in one who was possessed of this magical Talent ; he could inject Dreams into me, and in those Dreams get from me what he would ; he could further impress on me a strong Sensation of his Disquietudes ; 'tis not only I, but other Persons still living, who have felt this supernatural Malignancy, and his Name is *Bernesdorff*. In this respect it is, that God complains of the Dreams of the *Jews*, and of the Workings of the Spirit in the false Prophets.

As the abovementioned principal Class rejoices with so much Rapture over the venereal Energy, and extoll it as a Heart-reviving Cordial, they stile the male and female Members co-operating therein, venerable Members : In the *twelfth Appendix* and the *two Additions* which are in Print, there is a curious Display of the sensual Felicity of these renowned  
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Dignitaries; and whoever takes a View of that, and their impious Expressions relating to godly Living, and the Evidences of holy Men, together with the flagitious Practices of their *Absoluteness*, their Stygian Magic and Power of Illusion, then this lovely Child may be said to stand *absolutely in puris naturalibus* before them. To such an Enormity does their devilish Joy rise, to the Contempt of God and every divine Truth.

Permit me now to deliver my own Sentiments of heavenly Joy, springing from that true Tranquillity of Mind, which is only obtained by attending to the gracious Invitations of the Saviour, and by learning from him, under the easy Yoke of Self-denial, true Meekness, Patience, and Gentleness. Oh blessed State of such a Soul! There the Kingdom of God is set up and established; there Righteousness, Peace and Joy in the Holy Ghost; sway the Scepter; there Exultation is tempered with Reverence; no Levity or Riot dwell there.

I aver to have heard the Count say these Words, *What the sanctified Tribe chatter about the inward Life of God is mere Fanaticism; and as to praying to God the Father, it is no whit better than praying to a wooden or stone God.* The uttering such Words must be thought to proceed from his own Experience, being unable to compose the Agitation of his Mind but by reading a Story-book till he drops asleep over it; for this I had from his right trusty Confident, the aforementioned Baron *Watteville*; another, who is also near him, has said, *There is a certain atheistical Book which the Count uses for quieting his Mind.\**

\* This is *Baile's critical Dictionary*, the Count's Treasure of Knowledge.



Thus the Count, by his own Example, manifests from his Inability to quiet his Mind, that he does not live in the Spirit of Truth; whence the natural Inference is, that he cannot call upon God the Father in Spirit and Truth, according to Christ's Words, *John* iv: 23. So that here a Question rises, through what Medium he views his Regeneration and Childhood, to know whether it be a right Birth, or an unnatural Monster?

In this Manner was I affected with all I saw and heard among the Community; for I compared every Thing carefully with the Word and Life of Christ and his Apostles, but found a general Contrariety, and in some Points, such a Turpitude as drew from me innumerable Sighs and Tears, which *Joseph Muller* in his Letter charges on me as an incessant Confusion; but my Emotions were the Result of my Attention in comparing every Thing with Scripture; and upon my mistrusting my Knowledge and Feeling, I also brought them to the Test of the Practice and Usages of the primitive Churches, and found they ran in a very different Channel; but the Count says, "I ever have and still do protest, that the first Christians cannot be called a Church, being no more than a Troop of Legalists. The Apostles were delighted, if they could but get about them such People as would forsake evil and do good, but they were far enough from being converted; and so have Matters continued till this Time, before the Saviour could establish to himself a true Church as is seen in our blessed Times †.

† Behold and Wonder; the *Herrnbutts* Sect holds the Count to be the only true Church, the Lamb's Bride; they call him the *Kyrie*, i. e. Lady (the feminine Gender of *Kyrios* the Lord,) and have made Copies of Verses on him as such.

Here



Here again the poor Man had no Time to recollect the innumerable Host of Martyrs who have laid down their Lives for their precious Faith, resisting even unto Blood. His Thoughts ran on other Things than the Multitudes who came from all Nations, People, and Languages, *Rev. vii. 9.* who came thither out of *great Tribulation*, and have washed their Robes white in the Blood of the Lamb, *v. 14.* possibly the Count does not reckon these Souls among his blessed ones, they coming out of much Tribulation, and not out of Ease, Sensuality, and Merriments.

Is it asked wherefore these Souls came out of much Tribulation, and not out of the Gratifications of the *natural* Life? St. Peter addresseth the Faithful in this Exhortation. *Be sober and watch; for your Adversary the Devil walketh about as a roaring Lion, seeking whom he may devour; whom resist steadfast in the Faith, knowing that the like Sufferings are accomplished in your Brethren in the World. But the God of all Grace who has called us to his eternal Glory Jesus, after you have suffered for a while, make you perfect, strengthen and establish you, 1 Pet. v. and 2 Pet. i.* he saith, *That through Faith they shall be made Partakers of the divine Nature, having escaped the Corruption that is in the World through Lust; and besides this, they shall add to their Faith Virtue, and to Virtue Knowledge, to Knowledge Temperance, and to Temperance Patience, and to Patience brotherly Love.* Now this Apostle the Saviour himself appointed as a Pillar to his Church, pouring out on him his Spirit for the Edification thereof.

† The word *natural* is a Word among the *Hornbuters* peculiarly denoting their Manner of living; and is as well applicable to them as Naturalists.



Whereas, talk to these People of Sobriety and Watching, and resisting the Devil through Faith, they answer with a Sneeer, they are not to be caught with such Cobwebs; that they are beneath them; they may do with the Precisians, but they have enough in the dear Wounds. Are they urg'd concerning the divine Nature, and the Virtues after which the Faithful are to press, this they account an Insult, and whoever takes upon him to deal so freely with them, will be thanked with Outrages and Mockery. Of this I myself, and likewise the aforementioned *Christian Winkuocke* have often experienced; they usually called such Discourse *the pietistical Hobgoblin*.

I observed of the Count, that at any Thing which he disliked, he would storm and rage beyond Measure; and when any Brother or Sister had pleased him, he was as much in Extremes the other Way, but upon a Disgust no Words were bad enough for them; 'twas well if Excommunication was not fulminated against them; In the whole Tenour of his Behaviour there appeared little Godliness; I never heard that in the Congregation he ever took any Care to put the People in Mind that whatsoever they do, they should do it with all Humility and Devotion, as in the awful Presence and to the Honour of the holy and blessed Trinity; so far from it, that if either the Voices or the Music happened to fall into any little Dissonancy, he would thunder out that they did not mind his Orders, and indeed, it behoved these poor People to attend all his Motions as they valued their Souls, to walk strictly up to his Directions in every Respect; he also taught them that, in Order to be saved, they must not meddle with doing and forbearing, meditating  
and



and examining, but only get into the Sides in Order to be saved; it was apparent from all his Usages and Teachings, that sensual Gratifications have a much larger Share of his Heart than divine Truths.

But all enlightened Souls, on the contrary, hold it necessary to abide by these Words of St. Peter: *We have a sure Word of Prophecy, to which ye do well that ye take Heed as unto a Light which shineth in a dark Place till the Day breaks, and the morning Star riseth in your Hearts.* 2 Peter i. which agrees with what St. John says, 1 Ep. i. *If we walk in the Light, as he is in the Light, we have Communion with each other, and the Blood of Jesus his Son cleanseth us from all our Sins;* so that all real Followers of Christ whom he hath called and begotten with a holy Calling, walking in his Light, conformably to the Gospel, must be very sensible that to strive to enter by the narrow Way (alas! found by so very few) is another Thing than *a negligent easy sensual natural Life*; the Saviour himself saying, *Many shall strive to enter by that Way, and shall not be able*; therefore say I unto unto you, *strive that ye may enter in at the straight Gate.* For as it cost our Leader, the Captain of our Salvation, no less than his Blood to make a Passage through the fierce Wrath of God and the Kingdom of the Devil, so is Satan with all his Agents permitted to oppose every Soul in the Preservation of their Faith, the Proofs of their Fidelity, and the Attainment of the Virtues of the divine Nature, by a firm Resistance of that Enemy who Day and Night goes about to destroy.

Therefore is it that in so many Places we are exhorted to watch and pray, that we may not be robbed of what we have received through Grace.

It



It is not in vain that the Spirit in the Revelation says to the Angels of the Churches : *He who overcometh as I have overcome, shall inherit all Things* ; but when these precious Words of the faithful Saviour are insisted on to these Sectarians, would it be imagined they would offer to jest them away, saying : *If I inherit all Things how will others fare, and what will become of my Children ?*

Since then all true Champions and Followers of Christ cannot but experience, that to fight stoutly against all the Powers of Darkness, and against Flesh and Blood, and the spiritual Wickedness of Men who affect an usurped Power over Souls and Bodies, and who stick not at an infernal Magic, to bring under those who have Virtue and Sense enough to disdain a Subjection to them. . Such Souls who by the Strength of the Blood and Merit of Christ, by watching, praying and striving, have made their Way through the Craft and Violence of Man and Fiend, these know by Experience what *Tribulation* is. Whilst these People make a Mock of them, and call it a visionary Hobgoblin and Reverie to talk of fighting the good Fight of Faith ; it is manifest herein that they are a barren bastardly Breed, which derive not their Life from the true Regeneration, else they could not one and all, but love and cherish those Souls which are come out of great Tribulation, and have washed their Robes white in the Blood of the Lamb.

But what can be said. These People call themselves of the new *Period* ; for according to them, *the Saviour has now shewn his People a new, easier, and shorter Way than heretofore* ; and this it is that the godly Folks, as they say, with their Brains stuffed with the good Things of the Bible, carp at  
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in the Saviour's People ; as if they were tied down to good Works, and doing and forbearing.

But when I take the Manners and Procedures of this People into Consideration, and compare them with Scripture, I find their new Period, their easier shorter Way, to be just that of the Children of God in the new World, who would not be controlled by the Spirit of God ; the World was full of Violence and Tyranny and *Men of Renown* ; for these People have their Tyrants and Men of Renown, and violent to such a degree of Impiety, that they are for destroying all Discipline and Godliness, all Obedience to the Gospel and following the Footsteps of Christ ; and to this End take upon them to require of Souls which through Grace are awakened, convinced, called, and fructified, to reject all this as filthy Rags, and as it were naked and destitute, throw themselves at the Feet of the Community to receive a Blessing from them ; then they might be made serviceable to the Community, to whom otherwise they are accounted but a Burden.

He who is so far gone in Perverseness, and can take weak Man's Word for Blessings preferably to the Word and Grace of God ; in such a Soul the Light of the new Life is extinguished, and every divine Plant rooted up by these spiritual Robbers, Spoilers, and Murderers ; and instead of God's Favour they are complicated in Magic, and by a righteous Judgment smitten with Frenzy, *Deut. xxviii. 28.* Thus these Disciples are initiated in the School of Satan, and confirmed in execrable Errors, having poured Contempt on the Invitations of Grace, sinned against the Word of Truth, and have paid more Regard to the Voice of Men, than the Testimonies of the Father, Son, and Spirit,

Here



Here in *Pennsylvania*, the Count was heard to say, that *St. Paul* complains that he had not any one like-minded with him besides *Timothy*, but he could glory in having twenty-four Brethren who were in every thing of a Conformity with him ; and who can tell their Number now ? and in this he extolls his Community above the primitive Christians. I heard one of his Labourers say, the *Papa* is such a Man that I question whether the World ever saw his Equal.\* Were *St. Paul* himself to come among the Community, he would look upon it with Amazement in Comparison of the Communities in his Time.

I was once talking of *David's* heroic Faith to a Man of considerable Learning, by Name *Lieberkubn*, who with a Laugh answered, *David was indeed a legal good Man, and had many fine Things in his Head, but with an empty Heart. Your David was nothing in Comparison of a common Brother, who joins with the Lord's People at his Table, and every absolute Brother will say the same Thing ; so that it is easily conceived that their impious Intoxication will make no Difficulty of advancing their Inventions above the Bible ; and as their Doings appeared to me to wear the Livery of Profaneness and Frenzy, no Wonder that they looked upon me as a brain-sick Creature. I knew a Brother who at the beginning was under a glorious Awakening, and for a while walked closely to the Intimations of Grace, but afterwards ventured on some Duplicity in his Words and Works, at which he inwardly felt the Accusations of Grace. The*

\* We are of the same Opinion ; we firmly believe that Count *Zinzendorf* was never equalled in Effrontery and Depravity, by any Seducer which ever appeared in the World. He has a spife of Heresies and Errors of all Kinds.



Labourers asking him how it stood with his Heart, he owned his Condition, his keen Anxieties, the clamorous Reproaches within for not watching better over his Heart in Prayer to the Saviour, upon which his Labourer gave him this sage Advice, *away with all such Whims; drive them out, and never trouble yourself about any thing, fall Back fall Edge.\** The unhappy Man followed this Injunction, so that within a short Time he launched out into a false Freedom and Security, and into such Dissoluteness and Petulancy, as if he had never been capable of a sober Thought. It was a frequent Saying of his, *the Bible is a pietistical Book, I plagued myself long enough with it, but I know better now than to cast my Eye upon it; adding sometimes, (horresco referens) a Cherubim is not more happy than myself.*

Another Brother used to complain that Levity often carried him into what his Heart could not away with, and that he must in good Earnest turn over a new Leaf: Young Count Cbristal answered, *how pietistically that Turning comes out, let me bear no more of it; there is the Saviour's Wounds rejoice in them, and a Fig for all besides.†*

Thence flows their abominable Conceit, if it be possible really to conceive such Things, that their

\* Many more such shittle-brained Labourers, or rather Soul-seducers might be pointed out, who, in the Banes have given such impious pestilential Advice to Souls mourning under the Corruptions of their Hearts, to draw them from the Teachings of Grace into Licentiousness and Materialism.

† Thus do these Ministers of Satan tear out all the Vitals of Godliness and Religion, draw Souls into Security, so that they turn their Backs to the Instructions of the divine Spirit; all Devotion and Piety is laid aside, and the next Step terminates in Infidelity.

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Conventions are of more Moment than the eternal Truths of God; but however momentous such Things may seem to their Self-complacency, yet in God's Sight are they no more than *Cobwebs*, as in several Places of Scripture they are termed; called and brought to free Grace, and the adoption of Children, they have afterwards turned aside to a Way of their own choosing, which is quite other than that of Christ, and instead of glorying in the Lord boast of their own Works; in this resembling the Spinner, of which Solomon says, *Prov. xxx. 28. The Spider worketh with her Hands, and is in King's Palaces*, yet is but a loathsome venomous Insect: Whereas Men should receive as the only Truth, Christ *who of God is made unto Wisdom, Righteousness, and Sanctification*. This is the declared Will of God; Christ the beloved and dutiful Son in the Bosom of the Father, the everlasting *Yea* and *Amen*, who in his Gospel has taught his Disciples that their *Yea* should be *Yea*, and their *Nay*, *Nay*, and that whatever is beyond cometh of Evil. But if this People be compared in their Doctrine, living and *absolute* working with the Simplicity of *Yea* and *Nay*, and what is of Christ and what not, the Difference is beyond Expression.

But when the Lord from Heaven shall exercise Vengeance on all who have not obeyed the Gospel, and shall come like a fiery Tempest on all the ungodly Ways of Men, who affect Dominion over Souls which were purchased with an incorruptible Price on the Cross; for come he will in Flames of Fire, to the Destruction of all Seducers who hold so many Men immersed as it were, in their magical Clouds; and likewise with an Effulgency which shall break through that Blindness which has seized so many wavering Souls, and to confirm them in the un-  
erring.



erring Way to their Salvation, 1 *Kings* x. ver. 17. Then shall the Priests of *Baal* be convinced to their confusion, though now so peremptory in their wicked Prestiges, that they refuse to listen to any who offers to undeceive them, blinded by a just Judgment on their Presumption in superseding divine Truths with their profligate Inventions.

It is amazing that Souls should persist in this Cæcutiency, even before the Tribunal of Christ, appealing to their own Doings and pleading, *Lord, Lord, have we not done this or that in thy Name*; but it not being done in evangelical Simplicity and Faith, consequently from evil Principles, the Judge of Truth and Falshood must necessarily say to them, *Depart from me, ye Workers of Iniquity.*

The Saviour gives us this Criterion by which to determine our Judgment of Men and Sects, *viz. The Tree is known by its Fruits.* Now, if their Power be brought to this Test, what is the Result? it cannot afford any Assistance, Light, or Comfort, to a Soul panting after its Deliverance; it cannot fix it in that Truth which is the only Restorative from the Dominion of Sin; the inward Man is beyond its Verge; nothing indeed is better calculated to inveigle the Senses and fill the Imaginations with toyish Fancies about the Cross, and bleeding of the dear Lamb; to draw the Mind aside to Levity and the Mirth of Fools; yet, say they, with a Blasphemy proceeding from the Breath of the seven-headed Dragon, that these are the Fruits of the Wounds of the holy Jesus.

Is their specious *Love* tried by the Love and Doctrine of Christ and his Apostles? The very contrary is found amidst all their Boastings of the Labour they were put to in bringing Souls to the Savi-



Saviours, but that they chearfully go through it out of Zeal for the Saviour's Love to Souls; now if their Labours for Souls be tried by those of Christ and his Apostles, the Deceit of them stares in the Face; their first Tenet is, that they rely upon their new *Period*, as if God will now have Souls to be brought to him by another more sure, short, and easy Way; and thus they in the beginning labour for the Soul *absolutely*, and represent to themselves the dying of our Saviour on the Cross with his bleeding Wounds, till they obtain a sensible Apprehension of them; then, say they, farewell to all Anxieties about *doing* and *for-bearing*, *shalling*, and *willing*, *watching*, and *trying*, come what will. If their specious Love to God and Christ be tried by a Conformity of their Doctrine and Obedience to the Gospel, the invaluable Gift of God's eternal Wisdom and Mercy; their Love is false, there is in it a direct Contrariety to the Love and Obedience of Christ; for he says, he spake nothing of himself but what he had heard of his Father, and that the Words of his Father are eternal Life: The Saviour further says to his Disciples; *If a Man love me he will keep my Words; he that loveth me not-keepeth not my Sayings*; and after his Resurrection, his last Charge to them is, that they should teach all Nations whatsoever he had commanded them.

As to all they say of a new Period, it is but Falsity and Craft not grounded upon any one Truth: It is owned, that in the Prophets there is a Promise of a new Period where *Israel* shall be converted; but whatever Outcry these People make about it, there is little Appearance of its being come among them, for I never knew of one single sound Conversion wrought by their Means.

Exa-



Examine their boasted Love ; it is so narrow, that no other than their Well-wishers have any Share of it ; this is no more than a Love of Publicans and Sinners, *Mat* v. 46. Thus confined within themselves, they have no Title to the Name of Christian ; Christ having loved us while we were yet Enemies. and our Father in Heaven lets his Sun rise upon the Good and Evil, the Righteous and the Unrighteous.

Further, this specious Love of theirs, is not only deceitful and a compound of Lies, but what is astonishing, they go about to make Christ a Liar. Christ, whose Word is Truth, Life, and Spirit, says, *the Way to Life is narrow, and the Gate straight, and few there be that find it* : And in another Place, *that Men should always pray and not faint* ; and they who Night and Day call upon him shall have speedy Deliverance : They on the contrary, will be for deceiving with false Appearances, turn praying Night and Day into Ridicule ; and as in Battle Array, with a frantic Impiety, strive to demolish this straight Gate. A heart-piercing Consideration it is that numbers of Souls swallow their gilded Poison, which however sweet to the vitiated Palate, is rottenness to the Bones.

I now recollect my Promise at my Departure from hence to *Germany*, of giving Satisfaction to *Henry Antes* and *William Frey*, who charged me upon my Conscience that when I got to *Germany* among the Community, I should give them a faithful Account of whatever I had observed there, Good and Evil ; for they had seen such Deceits carried on under a fair Outside that had made them wary ; and that if the Community did not answer Expectation I should return, and they would defray my Charges ; but neither they nor I then



knew the Depth of the Community's Politics, there being nothing to be writ from the Community but what is in its Commendation.\* Thus I was deprived of all Opportunity of acquainting them with any of my Uneasinesses at the Practices of the Community; and indeed, at that Time, my Eyes were not opened so as to perceive that such a Prohibition was a Snare, a Tyranny repugnant to God's written Precept; for God who looketh not to the Person of a Man, and whose Righteousness is as the Mountains, and his Judgments as the great Deep, will judge the Earth in Righteousness, and all the Nations in Truth, *Pf. xcvi. ver. 13.* he has not dispensed his chosen People from writing and making known their good and bad Things, for their own Amendment and as an Example to their Descendents, but Lies and false Reports, and blandishing Words of Delusion are an Abomination to him; criminal in themselves, and the Engines of evil Purposes, exalting their Inventions above the Spirit of Truth.

After hearing so many groundless Panegyrics, and not a few of myself, such as those which *Spangenberg*† was pleased to spread here, what a powerful Witness I was in *Germany*, having been visited by several Persons of Rank, Counts and Princes, whose Hearts were so affected with my Discourses that they left me with Tears. That I was honoured with the Visits of such Persons I do not

\* It is not only forbid to write any thing of the Ways and Doings of the Community, but all Letters were privately read to the Brethren, and suppressed or forwarded according as the Contents pleased; they make no Conscience of it, tho' opening of Letters be strictly forbid by Law.

† The Author who was a *Baptist*, wore a long Beard, and living as a Solitary in the Garden-Lodge, many Persons of Rank went to see him, from the same Curiosity which used to draw them to take a View of the Community in general.

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deny, but that I talked so movingly to them is what I know nothing of, nor was it any religious Motive but mere Curiosity which brought them, viz. to see a *Pennsylvanian* Hermit who they heard lived in the Garden-Lodge; besides, their Stay was generally too short for me to say a Word to their Hearts. Such Reports among these People are like the Sands of the Sea for Number. But how to reconcile *Spangenberg's* and *Joseph Muller's* Accounts of me? the latter says I was under a perpetual Confusion of Mind from my being at *New York* till it broke out, when I deserted from them; but they are both equally wide of the Truth. So far I acknowledge, that during my stay in *Germany* I went through much trouble of Mind, with innumerable Sighs and Tears; but from whence did this arise? from beholding their Errors and wicked Ways, with some Sense of my own Failings. *Blessed are they who mourn*, says the dear Saviour, *for they shall be comforted*; and I can truly say, *blest be the Lord O my Soul*; for God and his Word was what alone comforted and supported me amidst the Disorders and Revilings of a Life totally repugnant to an Imitation of Christ; and this no Person under a culpable Confusion can affirm. Such Impurity and Deceit abounding among these People, such Stories being forged to draw the World into a high Opinion of them, I cannot bring myself to think these to be Signs that the Saviour is setting up his Kingdom by such Instruments, as he would not allow the Devils so much as to say that he was the Holy One, *Mark* i. 24, 25. As little supposable is it to me, that the Saviour co-operates with these Folks for imposing upon others with mellifluous Speeches to make a total Surrender of themselves Souls and Body, deny their own Will that it may be



moulded by such a Set who make a Jest of Self-denial and Indifference to the present World, and of the Imitation of the holy Life of Christ.

Neither can I imagine that it is the Saviour's Will, that a Man shall part with his Substance to others, for them to squander away in Sensuality and Parade; Instances of which I have both seen and heard to a most exorbitant Degree.

Far be it from me to think it the Will of God that a Man shall divest himself of, renounce and throw away as filthy Rags what he has received from the immediate Grace and rich Bounty of his Saviour, and creep naked and destitute at the Feet of the Community to receive their Blessing, because without this he cannot be made fit to be employed in the Community.

But it is my firm Belief and Persuasion that to require any such Thing of Persons called by Grace, is little better than Satan's bidding Christ fall down and worship him. This is the Basilisk's Egg, whoever eats of it, suffers an Extinction of the Life of Grace in the Soul; and when trod upon, out comes a fierce Viper, *Iſa. lix. 5.* This last I have experienced, and blessed be God who preserved me.

I have often canvassed in myself with deep Lamentation, for what Reasons it pleased the Lord that I should pass through such a dangerous School; but when my Unbelief and Fickleness presented themselves to me, and my Remissness in following the gracious Call of my Saviour to trust him in every thing which concerned the Redemption of my Soul; and not having done as I ought, and giving Way to Self Will rather than close with the Spirit of Grace which called me out of pure Mercy, I concluded that the long suffering all-wise Saviour, who never does any thing without sufficient Reason, left me to run on  
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in my Imaginations; first as a just Punishment of my Perverseness; Secondly, that I might experience the Depths of Satan, how he makes Use of Men to seduce each other by specious Words and attractive Appearances; Thirdly, that I might learn to speak my Mind with a loyal Confidence and never disguise Truth; Fourthly, that I might acknowledge his tender Care of me, and how he delivers me out of many Dangers without any Gratitude from me; Fifthly, to shew me that both in Time and Eternity I have Cause to praise him alone for all Things.

This I have writ in my sixty-third Year, when I hope I have outlived the Ductility of Childhood, never more to be decoyed by carnal Notions and Artifices of evil Men, nor be tossed about with every Wind of Doctrine with which they lie in wait to seduce well-meaning Souls. I have now effectually experienced that nothing but a divine Power can preserve us stedfast in the Faith in these Times so full of Dangers. It behoved me to add concerning their voluptuous Life, particularly of those in the *upper Classes*, who though many of them were poor mean Folks, now figure in fine Cloaths, powdered Wigs, Watches, and Rings on their Fingers, like the worldly Men of Fashion, and conform themselves to the World; that one Motive of this gay Appearance is to allure the wealthy, shewing them by their Behaviour, that they have found out a Carpet-Road to Salvation, which no Christians hitherto could hit upon; and this is no lame Contrivance, for the rich are not without a Desire of being saved, but to deny their State and the Pride of Life, was the Rub; now this is got over, here's a new Way which turns off from every Discouragement and Hardship, a Way of Glitter, Ease and Festivity;



Festivity; a Way suited to a *Respect of Persons*, in order to make an Advantage. But were I to relate the whole, it would carry me too far.

The Premises, I think, were sufficient Grounds for my saying, *That it was the wickedest Set that has appeared since the Apostle's Time*, which Joseph Muller took such Offence at, and reported to those who sent him from Time to Time to lift me, for which he was the fittest Person, being my Superintendent.

By this Time the Community were sufficiently known to me; their fine Mantle of Christ's Sufferings was too short to hide their Deformities. Instead of the Lamb, I discovered the Dragon opening its Mouth against God and his Tabernacle (the Hearts of Believers) and *those who dwell in Heaven* \*.

I had no sooner given the Child its right Name, than all the Brethren were ordered not to come unto me, upon which Excommunication I recommended myself to the God of my Life, and resolved to depart; and writ the following Letter to the Count's Son-in-law.

Herrnbaag, May 12, 1747.

Dear Brother John,

“ I heartily wish you well in the Lord, and as  
 “ my Departure will be next Week, and there  
 “ is no talking with you Face to Face, I will de-  
 “ clare to you the Reasons why I could not come  
 “ into the Community's Doctrine and Practice;  
 “ *Isaiab* says, that *They who in Religion choose their*  
 “ *own Ways make their Soul an Abomination*, and  
 “ further calls it a vain Worship where the Com-

\* The Prophets and Apostles, *David*, the primitive Christians and Martyrs, are all most scandalously reviled by this unscripted Set.

“ mandments



“ mandments of Men are set up. Now, I being  
 “ awakened by the Scripture without any Help  
 “ from Man, prefer it to all the Inventions of  
 “ Man; their Effects on the Souls of their Ad-  
 “ mirers are as bad as the Principles from whence  
 “ they sprung; is this not too plain in our Days,  
 “ when the Truths of the Bible are scarce men-  
 “ tioned. The vain Mirth, and whatever to me  
 “ appeared faulty in the Community, I impute to  
 “ the Labourers; the Life they lead and preach  
 “ is promotive of Corruption, and an Indignity  
 “ offered to the Sufferings and Merit of the hea-  
 “ venly Lamb. His Love is my Joy, his Re-  
 “ surrection is my Trust; these are my unmove-  
 “ able Sentiments: Yet these drew from me con-  
 “ tinual Insults and Revilings; no Word was bad  
 “ enough for me; I was cut off as a mortified  
 “ Limb. These Things you cannot but know;  
 “ I close with recommending you all, and in all  
 “ Things, to the Love and Guidance of the Sa-  
 “ viour, who of evil can produce good; I thank  
 “ you all for whatever Kindnesses I have received  
 “ among the Community.

*Andreas Frey.*

I earnestly desire that I may not be construed  
 to extend the foregoing Accusations to the  
 whole Community; they are meant only of the  
*upper Class in Germany*, and careful have I been  
 that the Colours should not be too deep. As  
 to the Sect of *Herrnbuters in Pensilvania*, though  
 the Child be not free from the Humours of  
 the Mother, yet is there some Appearance of  
 true Religion and Piety; many pray Morning  
 and Evening, the Bible is read in the Hall, and  
 divine Truths are discoursed of, but alas! on the  
 other Hand, the Wolves are so numerous, that we  
 should



should be instant in Prayer that the good Shepherd will preserve his little Flock from the Seducements and Depravations with which they are surrounded.

Reader, whosoever you are, who shocked at the foregoing Account (which in no one Point has exceeded) bless yourself that you have nothing to do with *Herrnbutism*, let me intreat you in Christian Love to turn your Eyes inward, to search whether you are possessed of the Pearl of great Price ; whether the Kingdom of God be within you ; whether you are born from above ; whether you are one Spirit with the Lord ; whether you are crucified with Christ ; whether whatsoever you do you do as unto God ; whether you are transformed in the Renewal of your Mind, for I would hope you not ignorant, that these are not to be compensated either by Orthodoxy of Principles, nor the most amiable Morality. Need I remind you, at your Entrance on this momentous Enquiry, to address yourself to the Father of Lights, who giveth to all Men liberally ; and that the Rule of it must be the divine Oracles, not any human Institutions ; the Saviour, whom I pray to lead you into all Truth, closing his Sermon upon the Mount with the following Words, which, together with the Sermon, cannot but deserve your closest Attention ; *Whosoever beareth these Sayings of mine, and doth them, I will liken him unto a wise Man, who built his House upon a Rock ; and every one who beareth these Sayings of mine, and doth them not, shall be likened unto a foolish Man who built his House upon the Sand.*

F I N I S.



